

and the gates

.ation,

?

lock ins and the lock outs

lock ups,

at is left?

mean, after the chains that get entangled

in the grey of one's matter,

After the bars that get stuck

in the hearts of men and women,

What is left?

After the tears and disappointments,

After the lonely isolation,

After the cut wrist and the heavy noose,

What is left?

I mean, like, after the commissary kisses

and the get-your-shit-off blues,

After the hustler has been hustled,

What is left?

After the murderers and the goon squads

and the tear gas,

After the bulls and the bull pens

and the bull shit,

What is left?

Like, after you know that god

can't be trusted,

After you know that the shrink

is a pusher,



no business as usual.

that the word is a whip
and the badge is a bullet,
What is left?

After you know that the dead
are still walking,
After you realize that silence
is talking,
that outside and inside
are just an illusion,
What is left?

I mean, like, where is the sun?

Where are her arms and

where are her kisses?

There are lip-prints on my pillow—
i am searching.
What is left?

I mean, like, nothing is standstill
and nothing is abstract.
The wing of a butterfly
can't take flight.
The foot on my neck is part
of a body.
The song that i sing is part
of an echo.
What is left?

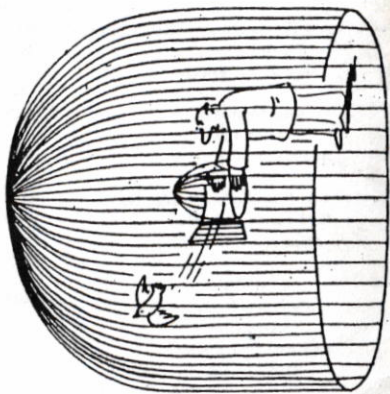
I mean, like, love is specific.
Is my mind a machine gun?
Is my heart a hacksaw?
Can i make freedom real? Yeah!
What is left?

I am at the top and bottom
of a lower-archy.
I am an earth lover
from way back.
I am in love with
losers and laughter.
I am in love with
freedom and children.
Love is my sword
and truth is my compass.
What is left?



AFFIRMATION – I believe in living.

ASSATA SHAKUR



Zhuangzi

LEFTOVERS – WHAT IS LEFT?

AFFIRMATION

I believe in living.

I believe in the spectrum

of Beta days and Gamma people.

I believe in sunshine.

In windmills and waterfalls,

tricycles and rocking chairs.

And i believe that seeds grow into sprouts.

And sprouts grow into trees.

I believe in the magic of the hands.

And in the wisdom of the eyes.

I believe in rain and tears.

And in the blood of infinity.

I believe in life.

And i have seen the death parade

march through the torso of the earth,

sculpting mud bodies in its path.

I have seen the destruction of the daylight,

and seen bloodthirsty maggots

prayed to and saluted.

I have seen the kind become the blind

and the blind become the blind

in one easy lesson.

I have walked on cut glass.

I have eaten crow and blunder bread

and breathed the stench of indifference.

I have been locked by the lawless.

Handcuffed by the haters.

Gagged by the greedy.

And, if i know any thing at all,

it's that a wall is just a wall

and nothing more at all.

It can be broken down.

I believe in living.

I believe in birth.

I believe in the sweat of love

and in the fire of truth.

And i believe that a lost ship,

steered by tired, seasick sailors,

can still be guided home

to port.

DISORDERLY CONDUCT

WINTER 2000-01 ISSUE



FEATURING:

Reports from S26 Prague

"Days of War, Nights of Love" from CrimethInc.

"Goodbye Leftism, Hello Revolution!"

Special Election Reports

... and much more!

DC #2

Revoltingly Yours,

the "Bring on the Ruckus" Society

an insurrectionary green-anarchist quarterly

SEATTLE ROCKED, but PRAQUE MOLOTOVED!

Well, it's been a year since the Ruckus in Seattle rocked the world. Since then things have really been pickin' up in the global resistance movement. Momentary insurrections have been occurring around the world, earth and animal liberation and anti-genetic engineering actions have been inspiring, a deeper understanding and acceptance of anarchist ideas are growing, and the general dissatisfaction with the current state of modern industrial society and its oppressive institutions is ever more clear. In the midst of despair, a glimmer of hope is coming of age.

We are at a very important crossroads. The residue of the Left is being quickly eroded and an energetic, new reality of resistance is here. The elimination of all forms of domination has become the priority of this new movement. The anarchist critique has been extended beyond the traditional class issues of capitalism, and has more strongly embraced the fight against racism, sexism, and the destruction of our entire life-support system. As well as being in the streets, this new generation is putting a new priority on the creation of autonomous communities of resistance based on mutual-aid and sustainability.

While the level of resistance has grown, so has the level of state repression. Around the world freedom fighters have been the target of the growing police-state, and each day we lose more and more to the fascist beast of imperialism. We cannot forget our

warriors: We must fight for their release and provide support while they are on the inside.

We must remember to always remain flexible and spontaneous. The tactics in Seattle were specific to that context and cannot be repeated. As we have seen in the "days of mass action" after Seattle, we have become less and less effective, and many have questioned their desire to participate in these types of action. I think they are useful, we just need to be more creative and not limit our actions to these events.

Prague reignited the fire burning in our hearts. It has increased the expectations and desires of the radical resistance movement. International solidarity was further solidified on September 26th, and I can only imagine that it will continue to grow until the whole rotten stinking order has been crushed. And from its ashes we may be able to create a world based on free association, non-domination, mutual-aid based on our needs and desires, and of freedom to live unobstructed. We must start to sow the seeds for this new world in which we may embrace the natural chaos of life and become once again whole living beings! UNTIL ALL LIFE IS FREE, NO LIFE IS FREE!

Revolutionary yours,
"The Bring On the Ruckus" Society

DISORDERLY CONDUCT

SUMMER 2000

Fuck the civil
let's get disobedient!



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Revolutionary Yours,
"The Bring On the Ruckus" Society

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DISORDERLY CONDUCT

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STATE



DISORDERLY CONDUCT is an insurrectionary green-anarchist quarterly dedicated to providing as full a picture as possible of what is happening in the global resistance movement. It also provides some insight into the anarchist scene in Eugene, OR. Donations, submissions, and criticism are greatly accepted. Next issue will be Spring 2001.

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http://www.mumia.org/

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Anarchist Black Cross Federation

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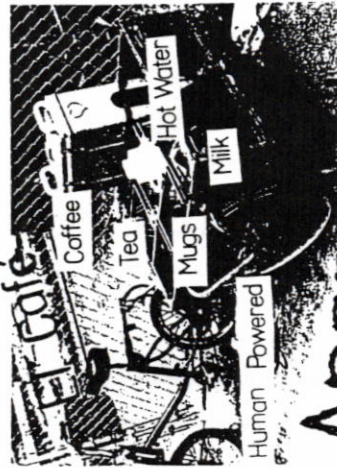
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Anarquista

Café Anarquista is not a place, but it can still give you directions on how to get there. First, you go to your friends about the shittiness of capitalist coffee culture. If they agree with you, you're half way there. One morning you pool all of your coffee money, buy some coffee beans and brew up three times as much as you think ya'll can drink. One person swipes a jug of milk from Safeway, another rooks the sugar from the Beanery and you all meet in the park.

Give away free coffee to your friends, the tramps and all passers-by. Secretly take donations for the next day, and then do it all over again. Tell more friends, and make more friends, and make at least one friend who works at a bakery. Give away free pastries, find a stereo and bring a box of books and magazines.

Serving Free Coffee for 2+ Years

Café Anarquista @ the Free Space 3rd + Van Buren starts aprx. 11 AM

Declared "Blocking the Sidewalk" as of Mon 7/24 By the Eugene Police

Please come, bring your support, sense of humor, and a mug.

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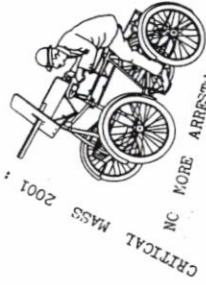
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AN APOLOGY FROM THE PEOPLE WHO STAGED THE FAST FOR LIFE

It's embarrassing, but we have to admit how right you were to laugh at us. The Fast for Life was an insult to your intelligence, and our absurd claim that the Fast has led to a "political break in the momentum of the arms race" deserves nothing but contempt.

Most of our support came from institutions—churches and universities—known for the servility of their members. The self-satisfied impotence of non-violent protest matches perfectly this docility, at a time when so many others are ready to refuse the miserable roles and conditions allotted them by this society.

It's true that political hacks at every level listened politely to our "demands." And at a time when politicians are universally despised, we reinforced their authority by giving them this chance to show how reasonable and concerned they are.

More importantly, in using our spectacular sacrifice to make "demands" on Power, we hid the truth that only by the real sacrifices everyone makes each day does Power continue to exist. Now we know that only the demand for an end to all the sacrifices imposed on daily life is truly radical.

A totally unnatural world of tedium and deprivation, where love and play do not survive, is crumbling. The Fast for Life was just another brick in the wall holding it together.

Bon appetit!

MARCH AGAINST ANYTHING

a message from your organisers



Sponsored by your local non-profit Permitted Parade Network

Remember... The Great Liberty Riot

On a Friday in June, a large protest in London with a peaceful carnivalesque atmosphere turned into a riot. The City was attacked and property destroyed as the dispossessed took their revenge on the hub of global finance contained in the square mile around the Bank of England. The politicians and the media blamed 'mindless drunkenness' and called the rioters 'animals' and 'savages'. This happened in 1780.

The Daily Telegraph of 19th June 1999 reported that on June 18th, "the City was confronted with the worst trouble in the Square Mile since the Gordon Riots of 1780." That summer, a mob of several thousand, led by African-Americans, broke open the prisons of London, attacked the Bank of England and threatened the House of Commons. Buckingham Palace, the police station at Bow Street and the Arsenal at Woolwich were all attacked. The just-completed Newgate prison, the country's principal jail, was stormed and burned. There were 300 prisoners inside, some awaiting execution. The prisoners were all taken to neighbourhood blacksmiths to have their chains struck off. Triumphant rebels danced and postured, defying the flames—they raided the Keeper's wine cellars and passed around the drink from hand to hand.

In a week of rioting and looting, the rebels systematically destroyed all the prisons in London, one by one. The Old Bailey was in ruins, all the records having been burned and London was lit up at night with the glow from burning prisons and bonfires in the streets. Many of the casualties suffered by the rioters were due to a raid on a huge gin distillery in Holborn at which many rebels literally drank themselves to death [sounds familiar!]. In total over 2000 prisoners were freed, the vast majority of them debtors, condemned to be chained up in a pestilential hole until they could pay off their debt. After the prisons, the rioters' next target was the Bank of England. The assault on the Bank was led by a man on a cart horse brandishing the broken chains and fetters of the liberated from Newgate—even the horse was decorated with chains from Newgate.

The Gordon Riots struck a blow for freedom around the world. In 1780 the British state was involved in fighting a desperate war against the revolutionary American colonists. The riots were an extremely effective act of practical solidarity with the rebels. The following Autumn the last British army surrendered to the Americans. The rioters really did hold the balance of history in their hands.

The poet William Blake, aged 23, was in "the front rank" of the crowd that destroyed Newgate on June 6th 1780. "In America Blake describes the spirit of rebellion as crossing the Atlantic to Great Britain and inspiring, particularly in London and Bristol, open demonstrations against the war, which temporarily derailed the guardians of the status quo and hastened the coming of peace. Amid 'fires of hell' and 'burning winds driven by flames' of revolution, 'The millions sent up a howl of anguish and threw off their hammer'd mail, And cast their swords & spears to earth, & stood a naked multitude.'" Long live King Mob!

NOBODY FOR PRESIDENT

As a flyer around Eugene states, "It is humiliating to be ruled, how much more degrading is it to choose our masters?" We are not part, nor will we ever (and in my opinion, should we ever) be a part of the decision making process of the U.S. government. Elections are only formalities the powers go through every year to have us believe we are living in a democratic society (As if a system in which a majority oppresses a minority is something we should be striving towards anyway!). Those who control our lives will do as they please. If the cops don't get more money from a ballot measure, they will get it from the Feds. If Bush does not get elected, Gore will. Either way our real needs are never met and the much deeper questions, like where our food comes from, how we interact with each other, and why our lives and the planet has been placed under this suffocating order to begin with will never be addressed.

It is time to reject this whole rotten system. I am discouraged by the fact that so many well-intentioned people are regaining hope in the political spectacle, because of Ralph Nader. Voting for Nader is like ordering a veggie burger at McDonalds. You are still supporting the same illegitimate system, but you feel better about yourself. Such is the way of liberal politics. Even if he got elected (which he can't), he would not be allowed to change a thing (As if what he was calling for was that different). Of course I don't want to see measure 9 passed, and also hope measure 11 gets repealed. But the amount of time, energy, and money spent running campaigns could be much better spent creating communities of mutual aid based on our needs and desires. And when we become strong and independent from their institutions of control, their laws will become meaningless. We should not petition the state. *We should smash it!*

Revolution.



GORE or BUSH
(SAME FUCKIN' THING)

They Had an Election — And Nobody Came

ASSOCIATED PRESS

New Ashford, Mass.

A primary election that didn't spark any competition among local candidates didn't inspire anyone to vote in this tiny western Massachusetts town, either. None of the town's 202 registered voters turned out for the Sept. 19 state primary election, the Secretary of State's Office said yesterday. New Ashford was the only one of the state's 351 cities and towns in which nobody voted.

Town Clerk and Secretary Richard DeMyer said he opened the polling place at the town hall at 6:30 a.m. and sat there by himself for 14 hours, until 8:30 that night. Before closing up, DeMyer decided he wouldn't cast a ballot, either. "Why the hell should I? Nobody else did," DeMyer said. "I thought I'd go for zero."

In New Ashford, local candidates ran uncontested, leaving voters uninterested, DeMyer said. In Massachusetts, even uncontested races are on the primary ballot. The statewide turnout of 360,062 voters was 9.39 percent, the lowest ever recorded in a state primary, according to Secretary of State William F. Cahill's office. The previous low in a primary election was 11.84 percent in 1996, Cahill said. Turnout in Massachusetts primaries has dropped sharply over the past three decades — from an average of 35 percent between 1970 and 1984 to 24 percent between 1986 and 2000. Was DeMyer bothered that no voters in his town exercised their civic duty? "It bothered me because I was there the whole time," said DeMyer, who caught up on paperwork at the polling place. "It was a long time."

THE PEOPLE CHOOSE CHAOS!



VOTE FOR SALE



should I vote?

Remember the words. Take the action.

MICHAEL BAKUNIN,

There can be no revolution without a sweeping and passionate destruction, since by means of such destruction new worlds are born and come into existence.

MICHAEL BAKUNIN, *Statism and Anarchy*, 1873

Destructive action is ever determined—not only its essence and the degree of its intensity, but likewise the means it uses—by the positive ideal which constitutes its initial inspiration, its soul.

MICHAEL BAKUNIN, *Protestation of the Alliance*, 1871

People go to church as they go to a tavern, in order to stupefy themselves, to forget their misery, to see themselves in their imagination, for a few minutes at least, free and happy, as happy as others, the well-to-do people. Give them a human existence, and they will never go into a tavern or a church. And it is only the Social Revolution that can and will give them such an existence.

MICHAEL BAKUNIN, *A Circular Letter to My Friends in Italy*, October, 1871

Religion is a collective insanity, the more powerful because it is traditional folly, and because its origin is lost in the most remote antiquity.

MICHAEL BAKUNIN, *God and the State*, 1871

Since freedom is the result and the clearest expression of solidarity—that is, of mutuality of interests—it can be realized only under conditions of equality. Political equality can be based only upon economic and social equality, and justice is precisely the realization of freedom through such equality.

MICHAEL BAKUNIN, *A Member of the International Answers Mazzini*, 1871

There is only one way to make a political force harmless, to pacify and subdue it, and that is to proceed with its destruction.

MICHAEL BAKUNIN, *Statism and Anarchy*, 1873

EMMA GOLDMAN,

Anarchism, then, really stands for the liberation of the human mind from the dominion of religion; the liberation of the human body from the dominion of property; liberation from the shackles and restraint of government. Anarchism stands for a social order based on the free groupings of individuals for the purpose of producing real social wealth; an order that will guarantee to every human being free access to the earth and full enjoyment of the necessities of life, according to individual desires, tastes, and inclinations.

Anarchism does not stand for military drill and uniformity; it does, however, stand for the spirit of revolt, in whatever form against everything that hinders human growth. All Anarchists agree in that, as they also agree in their opposition to the political machinery as a means of bringing about the great social change.

EMMA GOLDMAN, *Anarchism*, 1910

Real wealth consists in things of utility and beauty, in things that help to create strong, beautiful bodies and surroundings inspiring to live in. But if man is doomed to wind cotton around a spool, or dig coal, or build roads for thirty years of his life, there can be no talk of wealth. What he gives to the world is only gray and hideous things, reflecting a dull and hideous existence, too weak to live, too cowardly to die. Strange to say, there are people who extol this deadening method of centralized production as the proudest achievement of our age. They fail utterly to realize that if we are to continue in machine subservience, our slavery is more complete than was our bondage to the King.

EMMA GOLDMAN, *Anarchism*, 1910

Nowhere is woman treated according to the merit of her work, but rather as a sex. It is therefore almost inevitable that she should pay for her right to exist, to keep a position in whatever line, with sex favors. Thus it is merely a question of degree whether she sells herself to one man, in or out of marriage, or to many men.

EMMA GOLDMAN, *The Traffic in Women*, 1910

ERRICO MALATESTA,

The principal reason for the had exploitation of nature, the miseries of the workers, the antagonisms of the social struggles is the right to property, which confers on the owners of the land, the raw materials, and all the means of production the possibility of exploiting the labor of others and organizing production, not for the well-being of all, but to guarantee maximum profit for the owners. It is necessary, therefore, to abolish property.

ERRICO MALATESTA, *Umanità Nova*, May 10, 1922

In all times and in all places, whatever be the name that the government takes, whatever has been its origin or its organization, its essential function is always that of oppressing and exploiting the masses, and of defending the oppressors and exploiters. Its principal characteristic and indispensable instruments are the policeman and the tax collector, the soldier and the prison. And to these are necessarily added the time-serving priest or the teacher.

ERRICO MALATESTA, *Anarchy*, 1891

The slave is always in a state of legitimate defense, and consequently his violence against the boss, against the oppressor, is always morally justifiable and must be controlled only by such considerations as that the best and most economical use is being made of human effort and human sufferings.

ERRICO MALATESTA, *Umanità Nova*, August 25, 1921

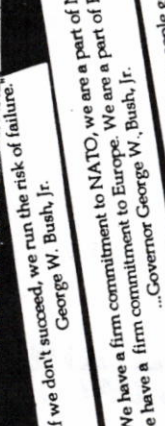
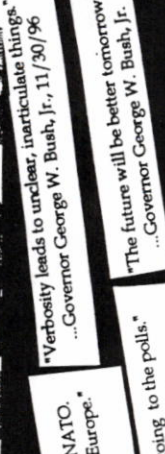
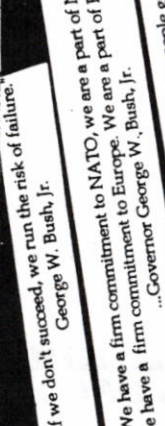
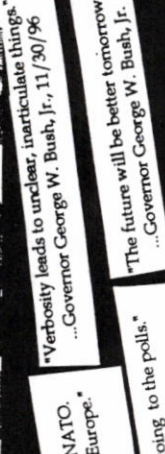
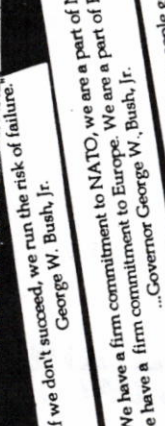
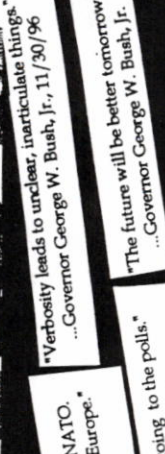
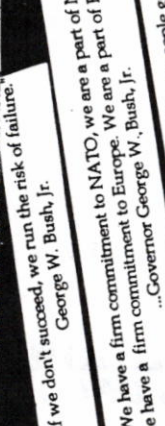
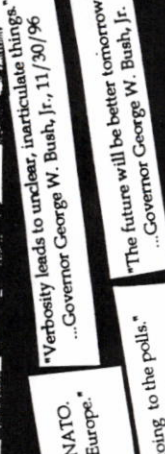
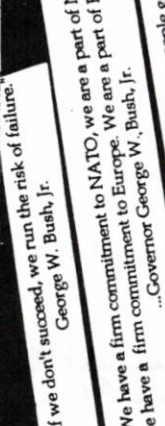
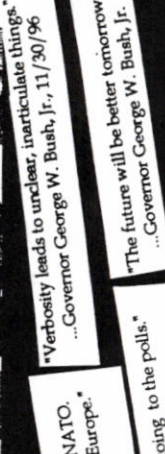
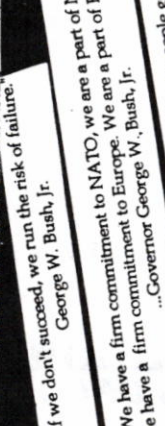
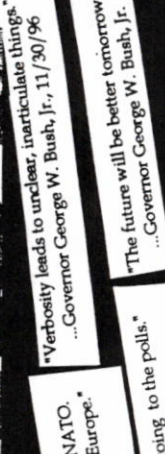
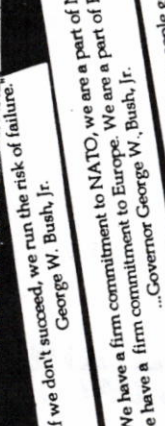
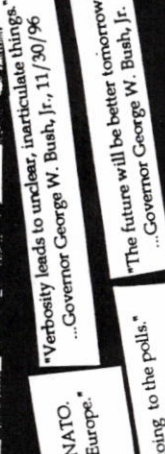
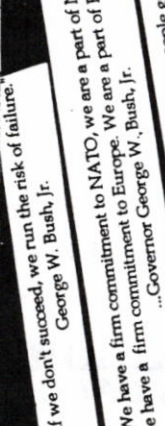
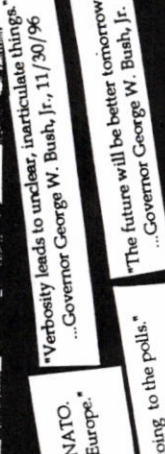
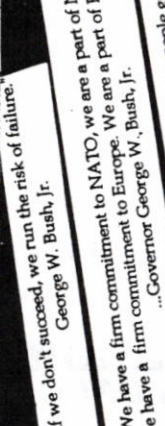
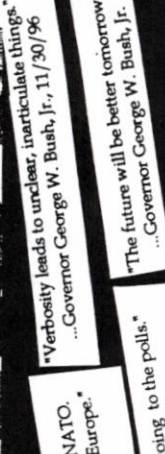
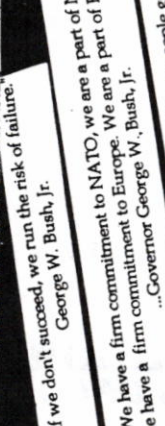
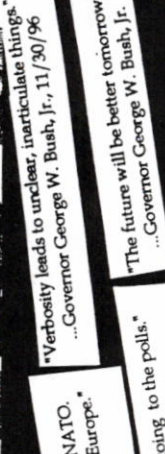
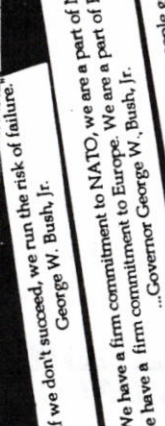
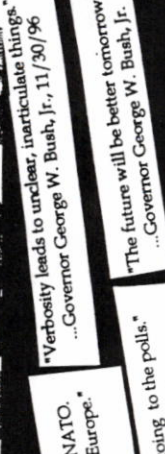
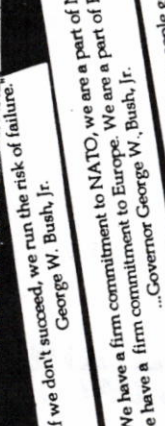
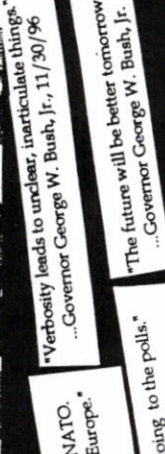
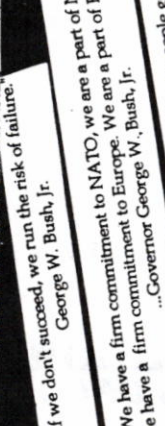
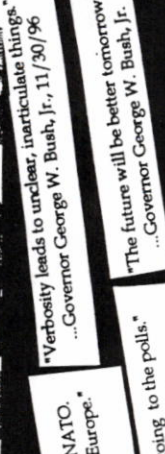
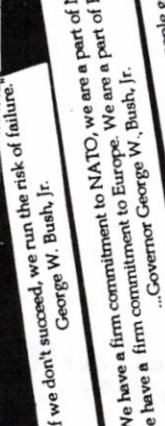
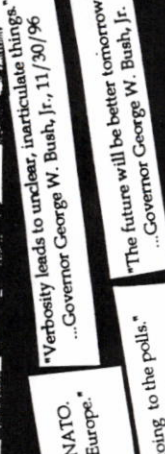
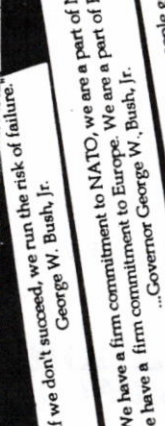
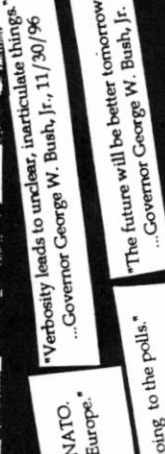
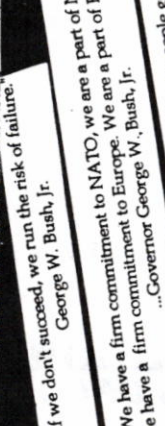
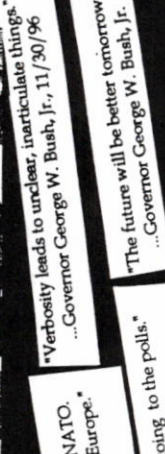
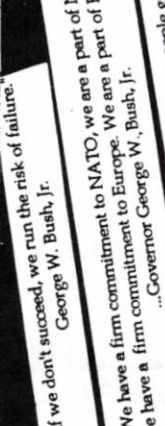
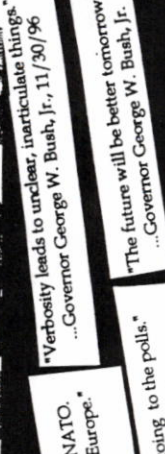
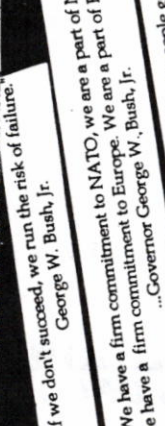
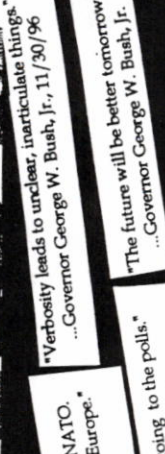
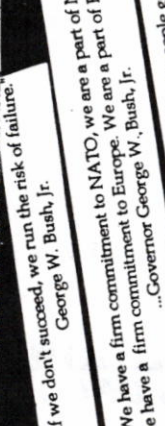
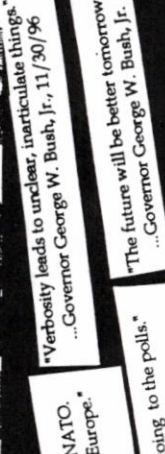
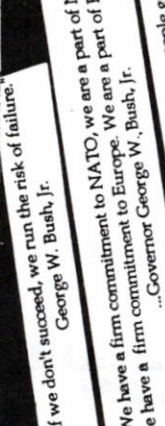
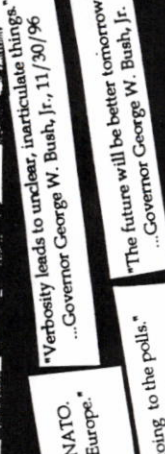
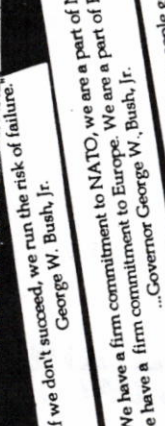
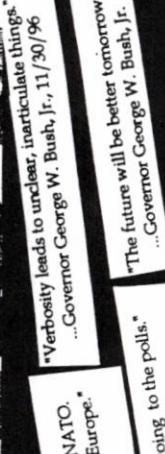
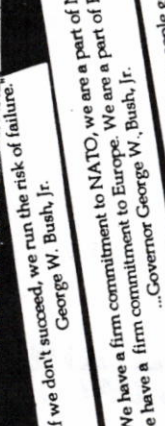
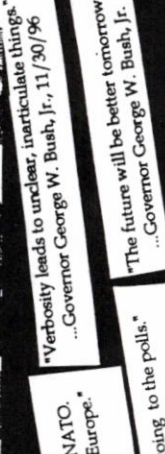
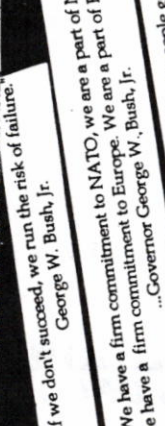
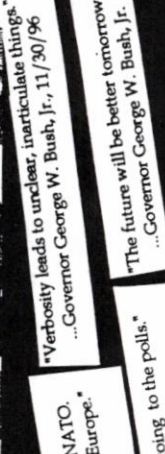
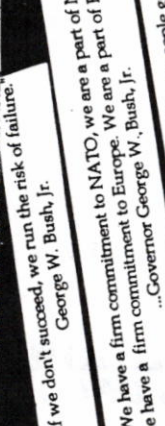
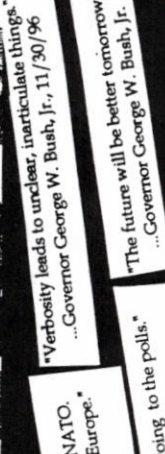
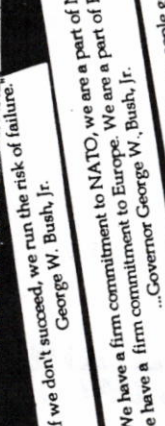
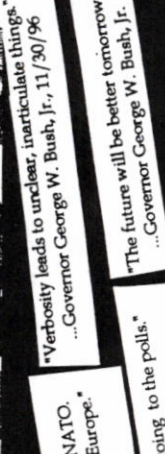
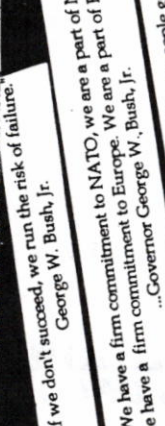
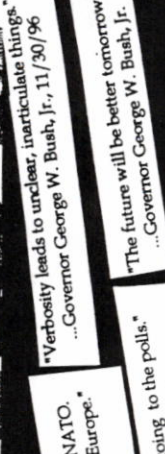
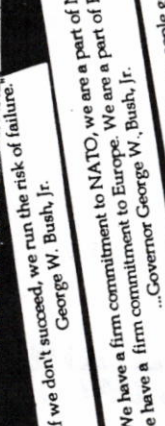
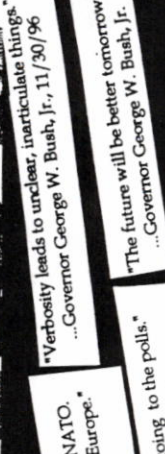
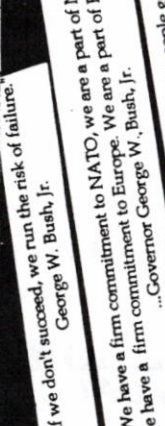
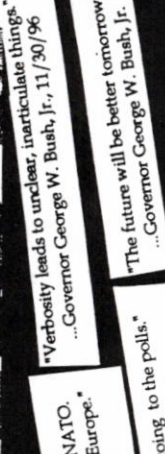
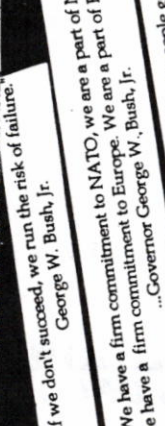
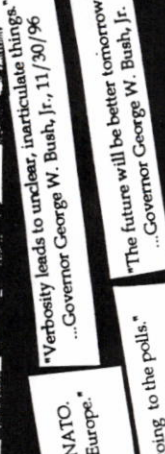
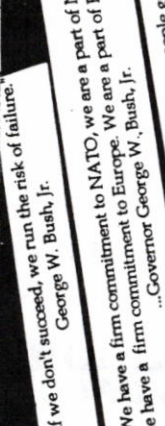
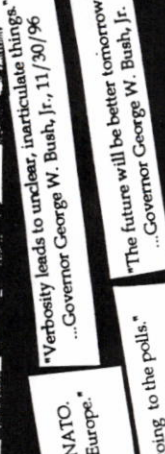
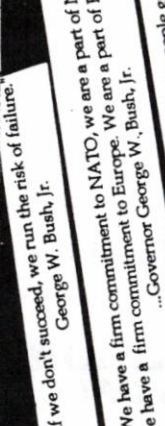
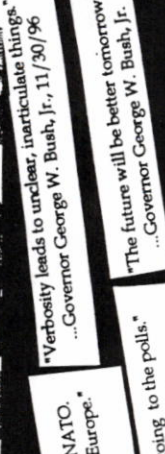
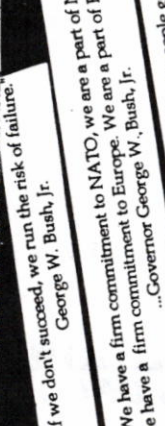
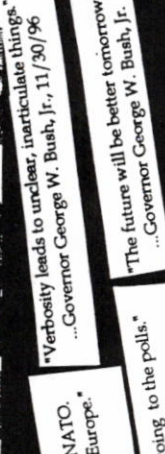
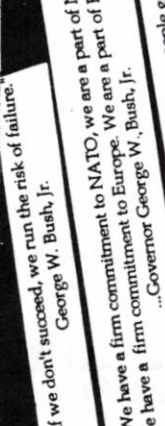
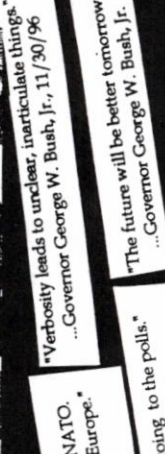
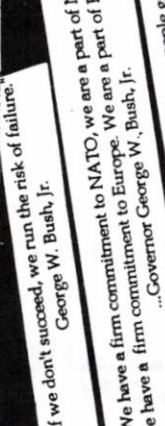
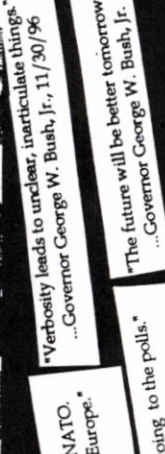
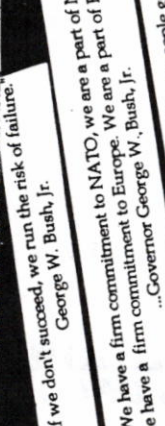
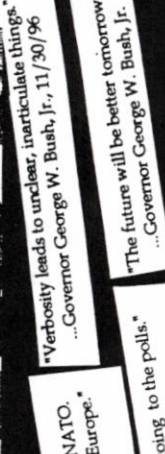
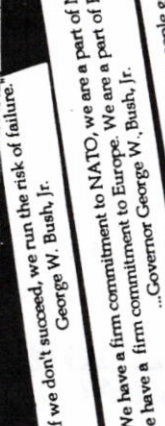
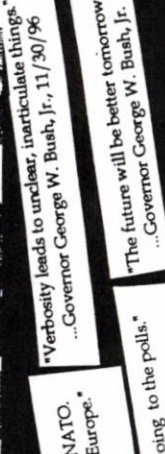
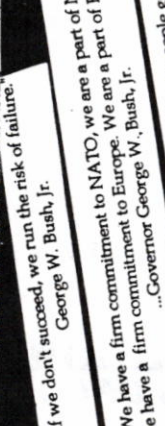
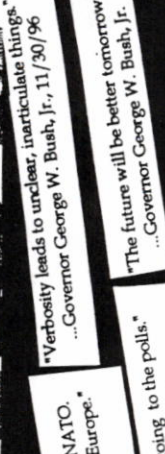
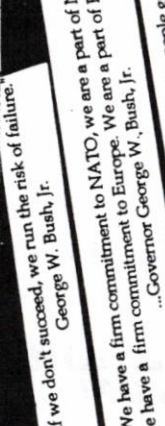
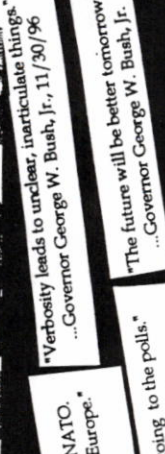
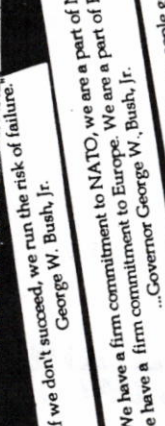
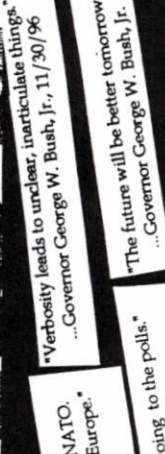
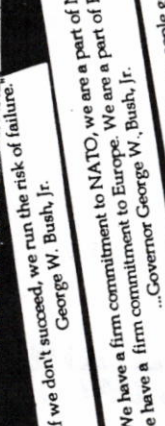
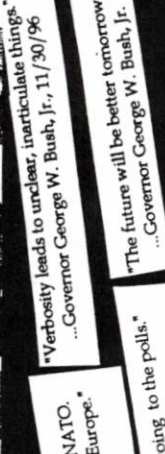
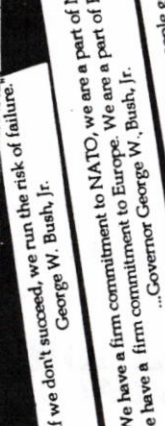
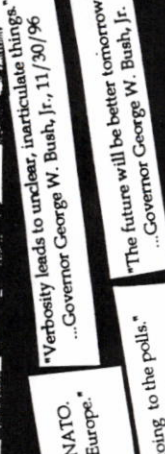
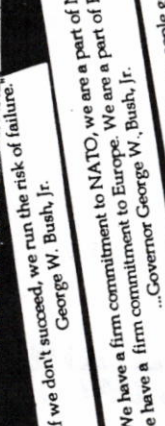
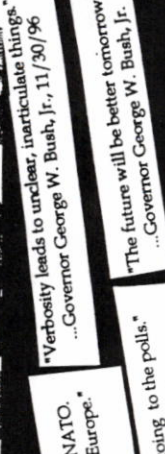
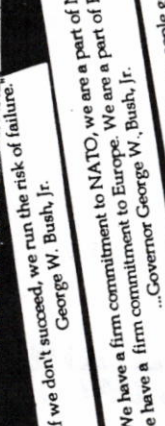
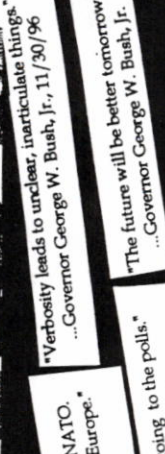
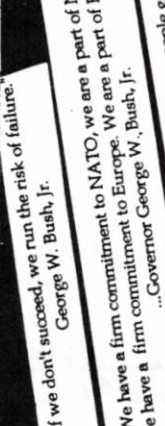
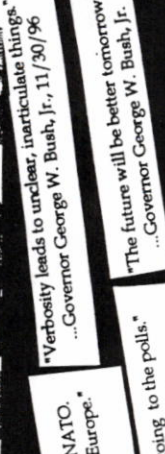
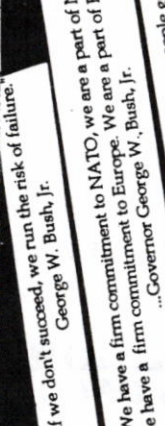
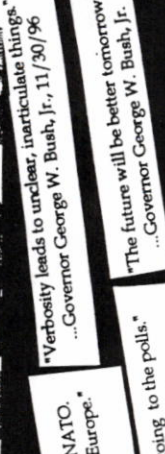
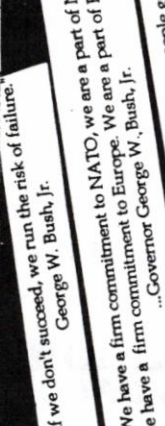
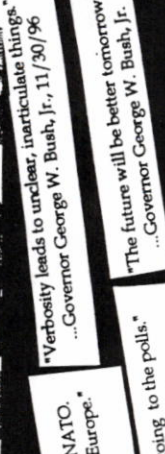
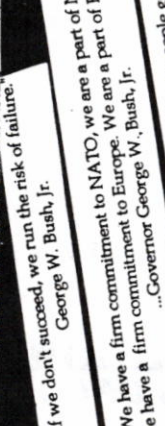
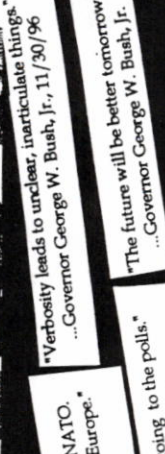
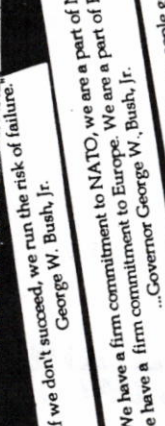
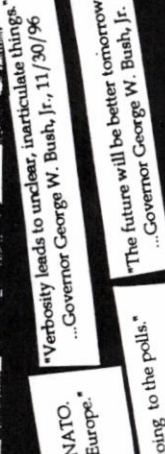
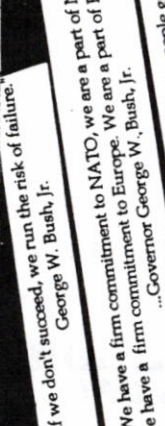
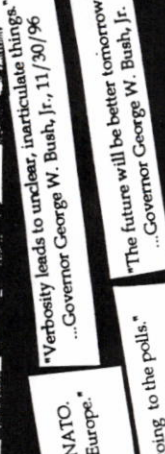
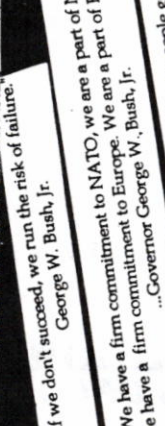
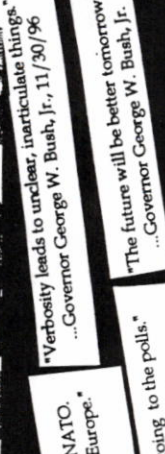
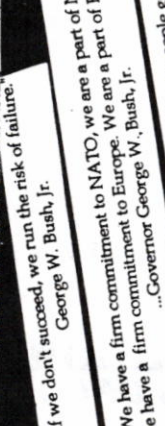
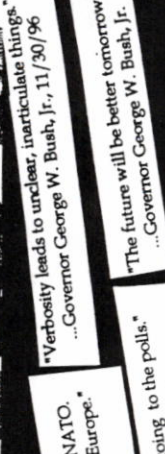
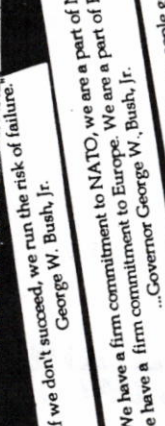
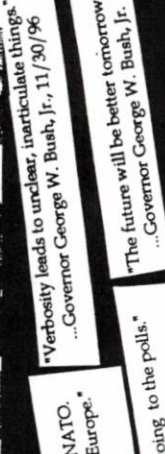
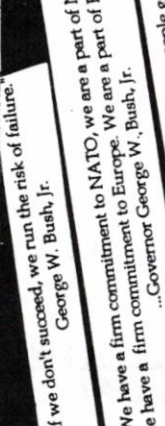
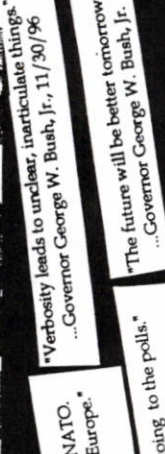
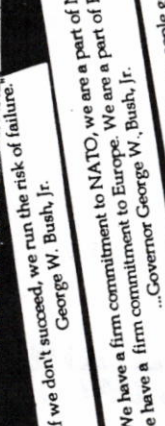
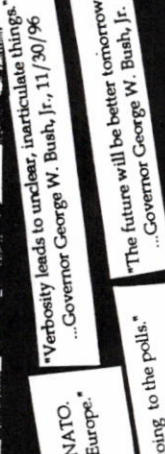
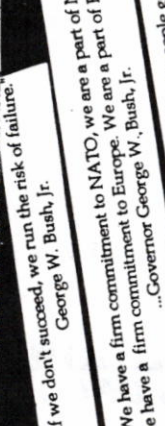
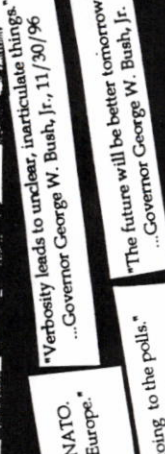
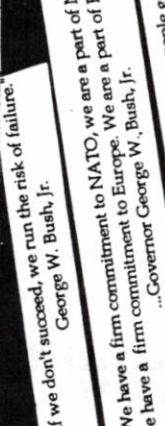
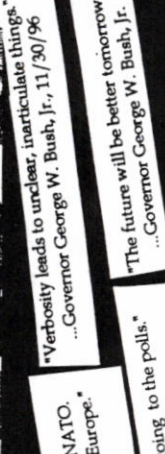
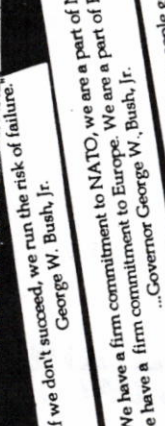
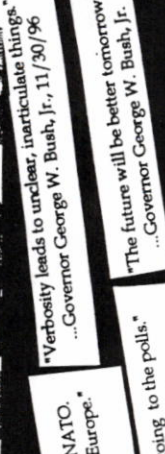
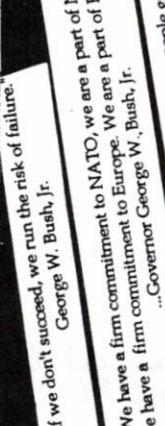
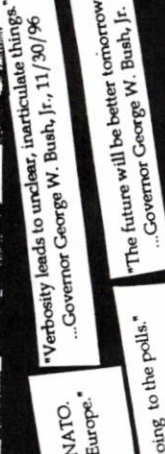
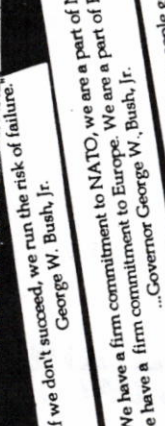
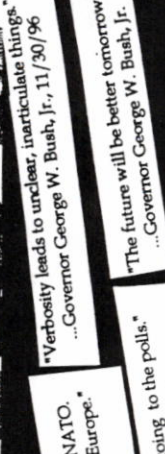
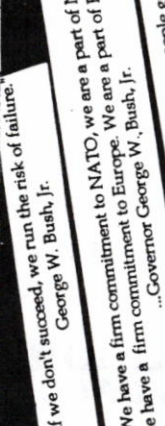
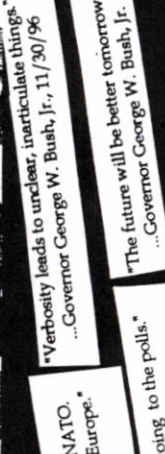
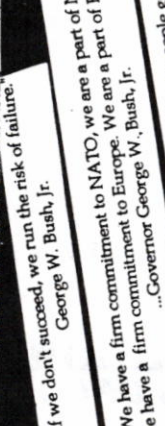
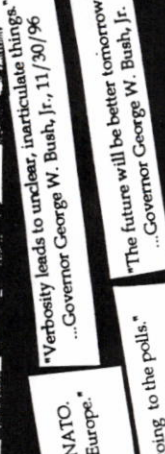
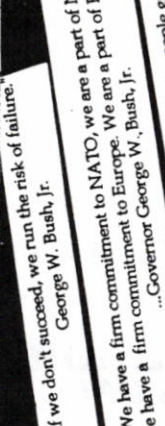
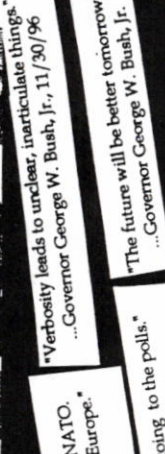
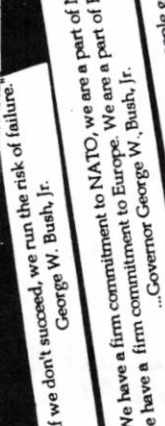
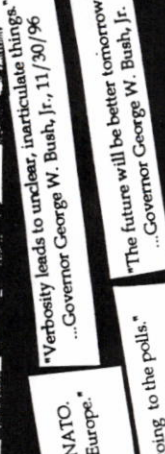
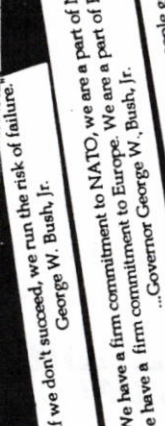
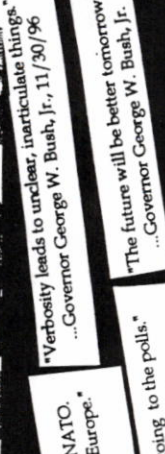
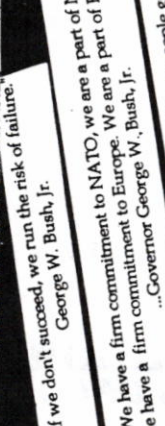
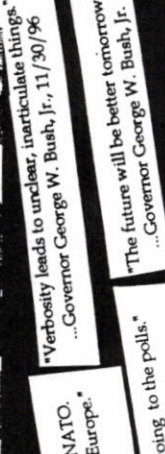
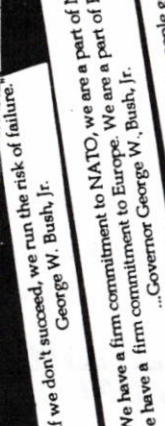
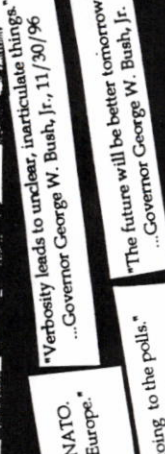
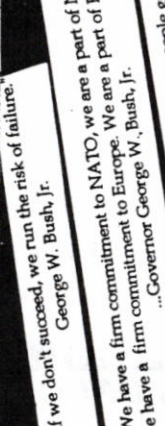
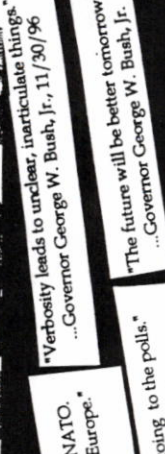
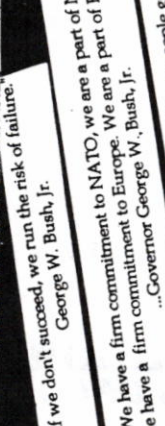
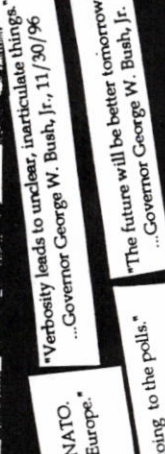
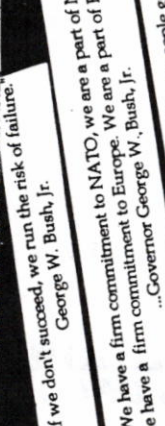
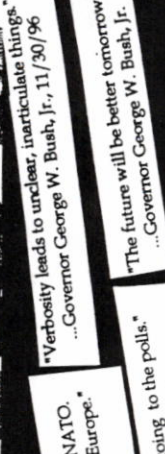
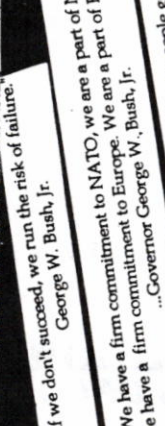
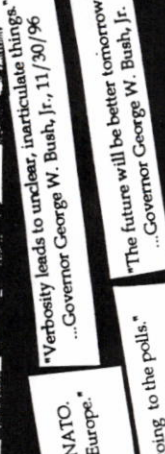
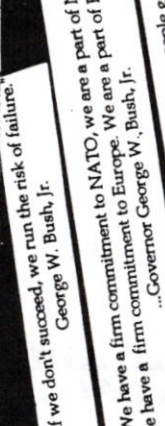
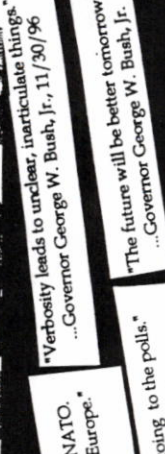
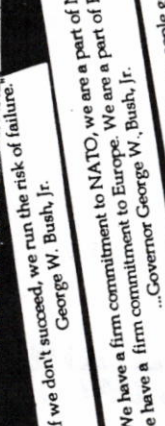
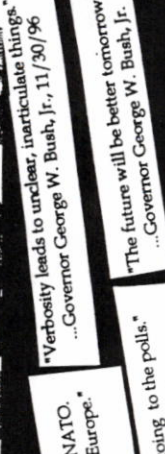
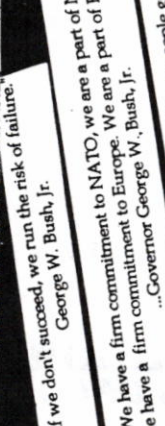
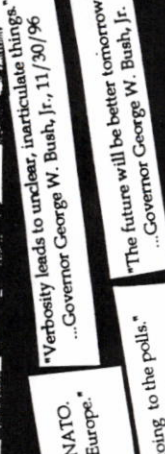
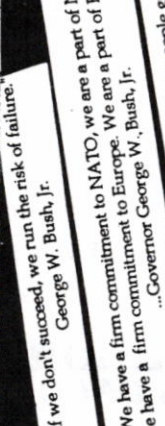
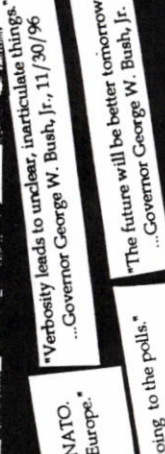
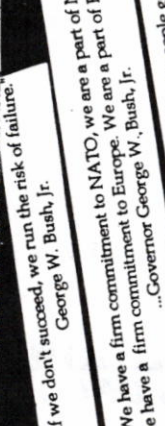
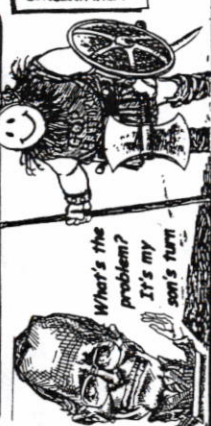
Our high ideal is not violence but peace, a society of people who are free and equal, in which conflicts and massacres will be impossible. Violence is not ours but theirs, of the governing class, which oppresses, tramples, and murders the weaker. There is nothing left to the proletariat but to react violently against their violence and to put lead against lead to crush violence.

ERRICO MALATESTA, funeral oration for five Italian workers slain by gendarmes and nationalists, 1920

Everything depends on what the people are capable of wanting.

ERRICO MALATESTA, *Il Programma Anarchico*, 1920

O.K., How About "Incomplete Idiot"?



Goodby Leftism, Hello Revolution!

A green anarchist perspective on the Los Angeles DNC experience
by Jack Wilde

"Consciously or not, most people would rather die than live a permanently unsatisfying life. Look at the peace marchers: aside from an active minority of radicals, most of them are nothing but penitents trying to exercise their desire to disappear with all the rest of humanity. They would deny it, of course, but their miserable faces give them away. The only real joy is revolutionary."
—Raoul Vaneigem in *The Revolution of Everyday Life*



No
Gods
No
Masters

It is time for anarchists to make a true break with the left. In nearly every anarchist publication, this has been a topic of recent discussion. Although this idea is not new, it seems that the above ground anarchist movement still derives its identity as a faction within the confines of such groups as Direct Action Network (DAN), the Ruckus Society, Art and Revolution and Earth First! After events coinciding with the Democratic National Convention (DNC) in Los Angeles, it is clear that anarchy has no place in the leftist vision. Without a definitive and permanent split with groups that pander to state institutions for reform, anarchists risk facing a repeat of history as the new left movements gain momentum. Executive decision making, twisted and exclusionary "consensus" meetings, paid career activists in central positions of power and influence, and a very obvious regression of tactics, defined the LA convergence.

The North American Anarchist Conference took place the weekend before the DNC, and was a wonderful opportunity for anarchists to converge outside of the tactically repressive DAN space. In a shady spot above the concrete gutter—otherwise known as the LA River—workshops such as the History of Anarchism and Leftism, Green Anarchy/Primitivism, and Pacifism as Pathology took place instead of typical nonviolence trainings, puppet making, and the consistent shedding of symbolic tears over anarchist "violence" against property. Instead of having to defend their core beliefs against superficial leftist soundbites—"violence begets violence," etc.—anarchists could develop and discuss philosophy and insurrection unhindered. Unfortunately, it was also evident that there is not a coherent insurrectionary vision in common among American anarchists. This is due in some part to the fact that anarchists have not defined themselves as an autonomous movement outside of the right/left political spectrum.

Puppet as Pathology

A banner prominently displayed in the DAN convergence center read, "We are the puppets!" A sign stated, "Remember to help with the puppets, the puppets need you!" A DAN activist was overheard saying, "We don't need to speak, we can let the puppets speak for us." These are all symptoms of a serious epidemic that has infected a large chunk of the post-Seattle resistance movements. In LA, puppet making took precedence over any kind of strategizing or planning for civil disobedience. As this movement grows, the leftist contingent appears to be seeking an ever more comfortable and politically viable role. Since November 1999, the general police state has become more blatantly fascist and heavy-handed, while DAN, et al, react by reducing their tactics from lockdowns and confrontations to permitted marches and giant puppets of Ralph Nader begging, "Let me into the debates!" This behavior is effectively transforming our resistance into a public relations campaign for professional "activists" and politicians.

Puppets are not inherently negative, and can even be used as effective tools to aid more radical tactics. On Mayday 2000 in Minneapolis, orange traffic pylons were cut in half, covered in paper mache and used as riot shields against the cops. It wouldn't be hard to fill a giant puppet with items that would not normally be allowed into a march, hammers and fireworks perhaps. The puppet become a problem when they become a replacement for action. When opportunities for true expression are quashed by those who would rather hear what puppets have to say, the phrase, "We are the puppets" coming from the left fits quite well.

Permitted Parade Network

In their quest for an illusion of pseudo-political clout, the organizers of the post-Seattle mass convergences have regressed from hard-core multiple street blockades to a simple series of permitted and choreographed marches into a state sanctioned protest pen. Witnesses on the streets of LA saw Department of Justice officials giving orders to peacekeepers at an anti-police-state-prisons march on the last night of the DNC. To make things even worse, a DAN spokesperson got on stage just before the march and conveyed the message that a group of people (with no explanation of who this group consisted of) had consented that since there were endangered people in the crowd (undocumented workers, people with two strikes risking a third, children, etc.), property destruction would not occur. He went on to say that if people in the crowd saw property destruction or anything else that made them uncomfortable that they should isolate the people taking part. He also stated that he was in support of such tactics, just not in this situation. These statements played a part in endangering a large black bloc that was simply marching with everyone else. Peacekeepers and members of the International Socialist Organization, afraid of and/or angry at the people in masks, slowed down and isolated the entire bloc from the rest of the march. For a short time, a string of yellow caution tape was unraveled and held between the bloc and the march. At any given time, police could have come between the bloc and the march and arrested everyone in black. Although they did not, any chance for a real ruckus to occur was squashed because the bloc was put on the defensive and could only march down police-lined corridors.

This current underlaid the entire week of protests, and not even one lockdown occurred. The only accounts of civil disobedience reported were two instances in which small groups of people sat in intersections before being quickly arrested. Day after day, marches, most of them permitted, and all of them with planned routes, strolled from some point in LA to the giant protest pen. Speeches were given, banners were chanted, signs were waved and the DNC and its delegates carried on their business within the Staples Center. The element of surprise that made the revolt in Seattle possible had withered into endless pleas to the rich and powerful to create a kinder greener capitalism. Not a trace of spontaneity was in the air beyond the first night of the DNC.

Goodby Leftism, Hello Revolution!

A green anarchist perspective on the Los Angeles DNC experience

Mobile Insurrection Caravan 2001

The mobile insurrection caravan, beginning in June 2001, most likely in Los Angeles, California, will serve and advance several anarchist objectives and help to build and solidify a strong anarchist movement in the United States. These objectives will be accomplished by anarchists and anarchist collectives in the various cities in which they live and (dis)organize. The projects of the caravan will be determined by what the network of collectives decides for each town. Insurrection can be defined as any action that does not ask the state for something. Reform is worthless; our actions must not be pacified by the state.

Following L.A. will be another stop in the Bay Area of California, then a rural land project in Southern Oregon, and then on to Eugene, for June 18th, the city holiday and annual anti-capitalist day of action. After visiting Portland, and random small rural towns across the Columbia plateau, we will descend on the 20th annual Earth First! rendez-vous in Wyoming. Other stops may include Minneapolis, Minnesota; Milwaukee; Chicago; Detroit; Bloomington, Indiana; New York; DC; Richmond, Virginia; North Carolina; Florida; New Orleans; Austin; and Boulder, Colorado (Support Rally for Ted Kaczynski).

Hopefully we can build and reinforce the projects going on in each town, whether they be defending a squat, growing a garden, or occupying an office/radio station/whatever. Once dates of convergences are set, local collectives and individuals can start planning and preparing for events—workshops, performances, night-time postering runs, critical mass, street parties, soccer tournaments, parades, discussions, pirate radio stations, housing takeovers, video nights, potlucks, and more.

Anarchists from everywhere are welcome to join in the caravan, and at least one person from each bioregion is suggested to join, to let everyone know what is going on in their town. We can hop trains, drive cars, hitchhike, etc. to get to each destination. The times will probably be loose, and hopefully there will be places to stay in each town. Camping will be easy in most areas.

This is our chance to meet a bunch of other anarchists, and expand our perspectives to see what we are all doing across the country to build for anarchist revolution.



Send email to: revolting@anarchist.com
other mail to: Mobile Insurrection
POB 580444
Minneapolis, MN 55458-0444

Please contact us ASAP and we can put together a schedule and a pamphlet with events and dates for people to plan from.

Bring on the fuckin' Ruckus!

may insurrection spread like wildfire!

LWOD

Live Wild or Die Issue #8 is being published by a committed group of Green Anarchists in Minneapolis, Minnesota. The regular T-shirts are available, and our group also does an anarchist literature distro.

What we need from you is your stories, graphics, drawings, paintings, articles, collages, how-to ecodefense type stuff, communiques, etc etc etc. We really need a diverse amount of stuff to put in this issue. It will be huge, and available as soon as we get enough cool submissions from people. Copies of the magazine will be available for very cheap, and if you send us anything, you will get a free copy and more than likely some free pamphlets too. We will also be making master copies available as soon as we go to print, so everyone can make and fold and staple their own damn zine.

So, please please consider writing or submitting something to LWOD. We want this issue to be more radical than the last 7 combined, so don't be afraid, there will be no censorship of radical ideas and tactics.

Once again, LWOD cannot be put out unless everyone out there with a voice decides to send off some submissions. Also, if anyone in our area would like to help lay out or otherwise help with the zine, or if you want to help with distro in your area, please send us a letter at the address below, or send this email address.

Thanks again.

LWOD/Anarchists @anonymous P.O. Box 580444
Minneapolis, MN 55458-0444

email: g-spot@tao.ca



The Ruckus is Born Again Sunday, October 22, 2000, Los Angeles

It all began around 1:30 pm on the afternoon of Sunday October 22, 2000. The 3rd annual march against police brutality, repression, and the criminalization of a generation met at Olympic and Broadway, not far from the site of a past Ruckus that occurred during the Democratic National Convention at the Staples Center.

As has been done every year, the local Anarchists met up and formed a Black Bloc contingent to march in the demonstration. As the Anarchists milled about, word began to circulate of an impending Ruckus that was to materialize at Parker Center, the L.A.P.D. headquarters, where the march was scheduled to end at.

The march left Olympic and proceeded down Broadway towards Parker Center. The march itself was comprised of about 1,500 people from a multitude of different groups and neighborhoods. As the march headed down Broadway one could hear many chants emanating from the Black Bloc, one of these chants proved to be somewhat foretelling of what was to happen. "Tonight were gonna have an insurrection, tonight were gonna smash the fucking state."

As the march neared Parker Center, the atmosphere of the crowd began to burn. Decorations began to appear on government buildings, via E. Z.L.N., fuck the police, anarchy, and an assortment of other fine revolutionary slogans. The crowd began moving faster and growing louder as it entered the last downhill stretch of street before reaching Parker Center.

Thousands of people began to pour into the street in front of Parker Center where a sound truck had been set up as a stage for the families of people who had been murdered by the L.A.P.D. to speak to the crowd from. As the far end of the march finally reached Parker Center, the front of the march had begun proceeding to march around the Center. The goal was to completely encircle Parker Center. The front of the march had made it almost half way around Parker Center when they were halted by an army of Riot police, dressed ready to rumble. For a few moments the march amassed in front of the line of Riot Cops and released an assortment of verbal rages. Suddenly a large effigy of a police officers head (With prison bars for a mouth, and dollar signs for eyes) caught fire and propelled itself towards the line of riotcops.

Next, an American Flag that was probably about 10 feet long, burst into flames. Suddenly the police opened fire on the crowd, sending round after round of rubber bullets flying toward the protesters. Some people ran and were shot in the back, but most people only retreated thirty or forty feet to avoid being trampled by the police horses. A small number of un-



—The Ruckus Will Return Again—
Brought to you the Southern California Anarchist Alliance, in partnership with the Bring on the Ruckus Society.



marked individuals walked toward the line of riot cops and attempted to peacefully stand in front of the advancing line of cops in order to halt their advancement. These people were shot at point blank range by the riot cops from atop their horses. After this occurred, glass bottles began to fly toward the line of riot cops. All around trushears were lit on fire and rolled toward the riot cops. Windows of Banks and government buildings were smashed, and in one incident someone destroyed the car of a parking attendant (a just revenge for all of those obnoxious parking tickets). The crowd continued to battle the police, but unfortunately they were slowly pushed back to the front of Parker Center. Once the crowd had been pushed back to the front of Parker Center another standoff occurred. After about one minute had passed a formation of riot police ran single file into the crowd. A few seconds later about 15 police emerged from the crowd with a protester in custody. Other protesters tried to un-arrest this fellow comrade and engaged the police in direct confrontation. Police swung at protesters with batons, and protesters swung back at police with fists! Unfortunately the police were eventually able to make it out of the crowd with their hostage.

After this incident, the entire crowd sat down in the street and successfully stopped the police line from advancing any further. At this point the police declared the protest an unlawful assembly. The people were not intimidated and almost everyone stayed put to hear speeches from organizers and people who had lost loved ones at the hands of murderous police.

After about an hour of speeches the entire march headed back to Olympic and Broadway. The permit to march in the street was only only granted for the march on its way too Parker Center, not for its way back. The people did not care! The march reclaimed the street! After about five or six blocks police on bicycles arrived and tried to push the march onto the curb. Numerous police officers were observed repeatedly ramming their bikes into protesters who refused to get on the curb. People continued to hold the streets for one more block by running ahead and around the bicycle cops. Eventually more police arrived and violently forced the march back onto the sidewalk by beating people with batons, and ramming people with their bicycles and motorcycles. The march finished its run back to Olympic and Broadway along the sidewalk, as the people slowly disappeared into the abandon of Los Angeles.

Rage Against Pacification

On the evening on August 14, the first night of the DNC, Rage Against the Machine played a concert in the protest pen for upwards of 10,000 people. Before Rage took the stage, a group of people in black bloc began amassing against the fence that directly faced the Staples Center, where the convention was being held. Once Rage started playing, the black bloc continued to grow, and plastic bottles were thrown over the fence at lines of riot police. At one point, a person scaled the fence and mounted a black flag in one of the posts. As others tried to scale the fence, police responded with pepper spray rounds and tear gas. The black bloc began hurling more projectiles over the fence, and slingshots were used to shoot pellets at cops and at the distant staples center. A smoke bomb was tossed over the fence and police continued shooting rubber bullets and more pepper spray through the fence at the bloc. Two people were able to sit atop the fence and somehow maintain their position while getting repeatedly blasted by the whole array of "less-lethal" weaponry. While Rage Against the Machine continued to play, many locals who had shown up for the concert took more of an interest in the ruckus being created at the fence.

As the police increased their attack, black blockers held protest signs against the fence to block the gas and bullets. Parking signs were ripped from the ground and the cement smashed into fist sized rocks. City kids, unmasked, helped to toss rocks and signs over the fence, putting the police on the defensive and using the fence to the bloc's advantage. Someone in the crowd demonstrated to people how to use a T-shirt as a mask, and many folks employed this tactic. The bloc was very supportive of rock throwers, and would pull them back into the crowd before police could respond. Cameras were kept away aggressively and the bloc quickly demasked and mixed in with the crowd as it began to disperse from pen. The concert had been shut down by the chief of police, and he gave the crowd 15 minutes to leave.

There was no planned dispersal route so both organizers and police had little control over what the thousands of people would decide to do. Some of the crowd stayed behind in the pen, started small fires with signs, and were eventually harassed by police. Cops on horses attacked those who remained and led them into a line of riot cops who began firing rubber bullets, tear gas and pepper spray into the crowd. While this confrontation was going on, hundreds of other concertgoers were dispersing through downtown.

A black bloc converged around drummers in the masses of people walking through the streets. Each time an intersection was reached, the drummer stopped and the crowds danced and cheered. Large blocks of people would go in different directions and the crowds thinned as the dispersal continued. There was surprisingly little police presence, and some intersections erupted into street parties with masked and unmasked people enjoying the brief moments of liberation. As a group of people walked past US Bank, windows were attacked, but were unfortunately made of Plexiglas. At one point, the sounds of glass shattering sent people scurrying up the street. Beautiful music of destruction continued until the crowd dispersed further up the street. Accounts of the situation stated that some of the destruction was caused by inspired youth of L.A. who covered their faces with their shirts, once again demonstrating that real people have more in common with radicals than with protesters and "activists."

Insurrection on the Horizon

Insurrection (In'sur'ec'tion), n. [L. insurrectio, fr. insurgere, insurgere, insurgere: cf. F. insurrection. See Insurgent.] 1. A rising against civil or political authority, or the established government; open and active opposition to the execution of law in a city or state.
—American Heritage Dictionary

In standing with the left, anarchists have submitted to the policies and ideology inherent to leftism. It is precisely this false symbiosis between anarchists and the left that prevents anarchism in taking a strong stance against the system. By effectively splitting from the left as they become more incorporated into the current social order, anarchism—specifically green anarchism—can establish itself as a viable and real alternative. Frustration is becoming more rampant within the walls of DAN etc. From talking with people at the DAN convergence space, it was obvious that a large contingent of people were there for the free food and a place to stay during the week. Individuality and spontaneity were not only suppressed but nearly demonized. One could not walk through the building without being given an order of some sort. All activities were governed by prescribed rules of how to behave; already on the wall on the first day of the DNC was a promise to not engage in property destruction. This policy is passed off as "consensus" - but it's really just a consensus of a small group. DAN's "direct action" is a pre-packaged, sanitized, media-ready institution, and less experienced newcomers rely on them to teach them about resistance. Hidden hierarchies and this kind of unaccountable "consensus" leaves the free-thinker questioning whether or not they are just cannon-fodder. And this will likely be the downfall of the Direct Action Network (or whatever other name the same group of people and organizations choose next time).

Had anarchists been organized to provide an alternative to the DAN space, those frustrated individuals could have been introduced to more radical perspectives.

At the anarchist conference, conversations revolved around tactics and the fusion of theory and action, as well as strengthening our communities of resistance, and integrating them more with direct action movements. An idea was proposed to have an insurrectionary/mutual aid caravan of anarchists to travel to cities where anarchist projects are going on. In each city, the caravan will join with current projects and help to spread the ideas of anarchism and bring insurrection in whatever forms possible. This era could be the turning point in American history. What keeps symbolic insurrection from becoming widespread rebellion is simply a matter of scale; ten people breaking windows and tearing up the streets can quickly spread to thousands of people tearing down the city. In trying to reclaim a sense of wildness, green anarchists must promote tactics that attack the entire system and the very spirit of law and order, domination, and civilization itself; this is the essence of insurrection—to cease "protesting" and begin to act on our true desires and instincts, rejecting the illusion that any institution will ever allow us to become feral.

To help organize, or to let us know what we can bring to your city for the Mobile Insurrection 2001, email: revolting@anarchist.com, or call 541-302-5020

This article appears in the September issue of Green Anarchy (USA)

To order your own copy, or help us with circulation contact:

GREEN ANARCHY

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Eugene, Oregon 97440

greenanarchy@tao.ca



A GREEN ANARCHY roadshow will be touring the USA this fall, starting November 1. We hope to help define and build a black and green network in the US, and instigate discussion on direct action and mutual aid. To help us schedule events in your area, please get in touch: greenanarchy@tao.ca

Stop thinking of anarchism as just another "world order," just another social system. From where we all stand, in this very dominated, very controlled world, it is impossible to imagine living without any authorities, without laws or governments. No wonder anarchism isn't usually taken seriously as a large-scale political or social program: no one can imagine what it would really be like, let alone how to achieve it—not even the anarchists themselves.

Instead, think of anarchism as an individual orientation to yourself and others, as a personal approach to life. That's not impossible to imagine. Conceived in these terms, what would anarchism be? It would be a decision to think for yourself rather than following blindly. It would be a rejection of hierarchy, a refusal to accept the "good given" authority of any nation, law or other force as being more significant than your own authority over yourself. It would be an instinctive distrust of those who claim to have some sort of rank or status above the others around them, and an unwillingness to claim such status over others for yourself. Most of all, it would be a refusal to place responsibility for yourself in the hands of others: it would be the demand that each of us not only be able to choose our own destiny, but also do so.

According to this definition, there are a great deal more anarchists than it seemed, though most wouldn't refer to themselves as such. For most people, when they think about it, want to have the right to live their own lives, to think and act as they see fit. Almost all people trust themselves to figure out what they should do more than they trust any authority to dictate it to them. Almost everyone is frustrated when they find themselves pushing against faceless, impersonal

POWER.

police, or other outside forces, do you? Surely you don't let them dictate your entire life. Don't you do what you want to, what you believe in, at least whenever you can get away with it? In our everyday lives, then, we all are anarchists. Whenever we make decisions for ourselves, whenever we take responsibility for our own actions rather than deferring to some higher power, we are putting anarchism into practice.

So if we are all anarchists by nature, why do we always end up accepting the domination of others, even creating forces to rule over us? Wouldn't you rather figure out how to coexist with your fellow humans by working it out directly between yourselves, rather than depending on some external set of rules? The system they accept is the one you must live under; if you want your freedom, you can't afford to not be concerned about whether those around you demand control of their lives or not.

You're at a time when you should be reevaluating your assumptions and traditions of older generations, when you should be telling and set yourself apart from those who have come before and create an identity of your own. But in our society, "youthful rebellion" has become a ritual: every generation is expected to revolt against the social order for a few years, before "rowing up" and "accepting reality." This negative, any power for real change that the fresh perspective of youth could have; for now rebellions is "just for kids," and no young person dares to maintain their resistance unto adulthood for fear of being thought of

This arrangement is very much to the advantage of certain corporations who depend on the "youth market." Where is your money going, when you buy that compact disc, that chain wallet, that little leather jacket, that hat, that necklace, those other accessories that identify you as a rebellious young person? Might it be the companies that make up the order you want to stand against? They cash in on your rebellious impulses by selling you symbols of rebellion that actually just keep the wheels turning. You keep their pockets full, and they keep yours empty; they keep you powerless, busy just trying to afford to fit the molds they set for you.



Finally, when was the last time you spent a whole day just enjoying what you were doing and feeling? Enjoying it solely for its own sake without thinking about the future or worrying about the long-term consequences?

When was the last time you spent a whole month living that way?

Do you have a hard time forgetting about your responsibilities, your goals, your productivity, and just being in the present?

There is no universal moral code that should dictate human behavior. There is no such thing as good or evil, there is no universal standard of right and wrong. Our values and morals come from us and belong to us, whether we like it or not, so we should claim them proudly for ourselves, as our own creations, rather than seeking some external justification for them.



Active Resistance, Passionate Existence

CrimethInc. Headquarters

2695 Rangewood Dr.

USA

crimethinc.com (munication)
hello@crimethinc.com

We need not worry about how to restructure society in order to accommodate our proposals... We're not in the business of trying to save civilization.

—Howie Wolke on the role of Earth First!

Be like Ted



Ted Kaczynski 04475-046, US Pen-Admin Max
Facility, PO Box 8500, Florence, CO 81226, USA.

Just undo it.



Calling All Humans

Calling All Humans!
 Calling All Humans!
 Get off the Fucking Planet!
 Get off the Fucking Planet!
 Now!
 Us animals have had enough
 You fucked the whole goddamned place
 up
 You killed all our brothers and sisters off
 Now, get off the Fucking Planet!
 Get off this Fucking Planet, Now!
 Calling All Humans!
 Calling All Humans!
 Get off the Fucking Planet!
 Get off the Fucking Planet, Now!
 Take your superior intellect up your ass!
 Hit the dusty trail and hit it fast!
 Take all your attitudes
 And your fucking electronic shit
 And get off this Fucking Planet, Quick!
 Get off this Fucking Planet
 Get off this Fucking Planet, Now!
 Calling All Humans
 Just leave the place in ruins
 But, get off this Fucking Planet!
 Get off this Fucking Planet, Now!
 Please take your contrived religious
 And all your Humanistic visions
 And listen to our final decision
 And get off this Fucking Planet!
 Get off this Fucking Planet, Now!
 Calling All Humans!
 Calling All Humans!
 Get off this Fucking Planet
 Get off OUR Fucking Planet, Now!

For the Wild Earth,

WHY
PARTICIPATE
IN THE RUIN
OF CREATION
WHEN YOU CAN
PARTICIPATE
IN THE
CREATION OF
RUINS?



...will fall, but it could use a push.

WHO IS JOSH HARPER?

Josh Harper is an activist hailing from the Pacific Northwest who has spoken out for several years on behalf of animals, wilderness, and humans freedom. Most recently he has co-produced two videos, *Breaking Free* volume 1 and 2, organized against the WTO, completed an East Coast speaking tour and participated in the controversial sabotage of a whale hunt. His activism and vocal support for militant tactics has made him a prime target for government harassment.

In late April of 2000, Harper was subpoenaed by federal agents to a grand jury in Portland, OR. This federal inquisition is investigating three years of effective direct actions committed by the Animal and Earth Liberation Fronts, including the 12 million dollar arson at the Vail ski lodge.

Citing his belief that individual freedom is of more importance than any government institution and his unwillingness to speak about the lives of fellow activists, Harper released a statement to the media explaining that he refused to testify before the grand jury. It read in part, "My life is my own... I will not allow my actions to be dictated to me by judges, attorneys, and their lackeys with guns." When his appearance date came, federal loaded Stephen Pleier was upset to find that Harper was a no show, and his quest to find those responsible for millions in damages to earth raping, animal abusing industries had again been stilled. The other activists questioned, Craig Rosenbough, had also refused to give him any information.

Four months passed, and one day after speaking before a group of high school students, Harper was surrounded by federal agents and arrested. He is now out on bail, and facing criminal contempt charges which could send him to federal prison for several months, or even years.

Now is the time to support Harper and others who speak out in defense of direct action. More importantly, it is time to show those in power that we will not be intimidated! Let us take back our lives, our freedom, and our world with DIRECT ACTION!

JOSH HARPER'S TRIAL ON CRIMINAL CONTEMPT CHARGES POSTPONED

Now that I am on the outside again I am preparing to fight the charge of criminal contempt. It is not likely I will win, however, and chances are that I will be spending at least a year in federal prison, possibly more... The crime I'm accused of basically amounts to missing a court date. So why such a serious penalty? I say it is because they are afraid. All across the world people are rising up. Small cells of committed activists are fighting for human freedom, ecological sanity, animal liberation, and autonomy. Large protests are finally going past the tired, ineffective marches and sign holdings that kept the government safe from us all these years, and now are actually becoming a threat against people are ignoring electoral politics and taking action themselves... As we rise, they must try to knock us down. The grand jury system is being used all over this country to keep the power in the hands of the elite few. We can not let this happen without resistance!

On Oct. 27th, after mingling with approximately 50-60 supporters outside the courthouse, Josh went before the judge without a lawyer, but with a strong show of support inside the courtroom. Upon being questioned by Judge Stewart, Josh revealed that he will be represented by Alex Penley on a pro-bono basis in November. He was informed that the judge will appoint a federal public defender should his legal counsel with Penley fall through. His trial was postponed until Friday, Nov. 17th at 9:00 A.M.

UPDATE: On Nov. 17th, Josh's court date was postponed once again. A gag order was put on him, in which he was told not to talk about the ELF or ALF. Josh is free, for now, and needs your support more than ever.

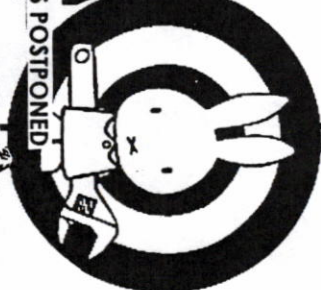
support our comrade

HOW CAN YOU HELP?

Money is desperately needed to help defend Josh. In the unfortunate outcome of a prison sentence, Josh will need funds for every day necessities and to maintain a

for immediate donations
(checks payable to)
JOSH HARPER SUPPORT FUND
PO Box 45275
Seattle WA 98145
nevergreen@hotmail.com

for large tax-deductible donations
(checks payable to)
ANIMAL RIGHTS AMERICA
PO Box 469
Caldwell, NJ 07006
ara@superlink.net



napalm and nuclear weapons. If someone were to kill them, others would take their places. The ecocidal programs originating specifically from the damaged psyches of Gorton and Craig would die with them, but the shared nature of the impulses within our culture would continue full-force, making the replacement as easy as buying a new shoe.

Hitler, too, was elected as legally and "democratically" as Craig and Gorton. Hitler, too, manifested his culture's death urge brilliantly enough to capture the hearts of those who voted him into power and to hold the loyalty of the millions who actively carried out his plans. Hitler, like Craig and Gorton, like George Weyerhaeuser and other CEOs, didn't act alone. Why, then, do I discern a difference between them?

The current system has already begun to collapse under the weight of its ecological excesses, and here's where we can help. Having transferred our loyalty away from our culture's illegitimate economic and governmental entities and to the land, our goal must be to protect, through whatever means possible, the human and nonhuman residents of our homelands. Our goal, like that of a demolition crew on a downtown building, must be to help our culture collapse in place, so that in its fall it takes out as little life as possible.

Discussion presupposes distance, and the fact that we're talking about whether violence is appropriate tells me we don't yet care enough. There's a kind of action that doesn't emerge from discussion, from theory, but instead from our bodies and from the land. This action is the honeybee stinging to defend her hive; it's the mother grizzly charging a train to defend her cubs; it's Zapatista spokesperson Cecilia Rodriguez saying, "I have a question of those men who raped me. Why did you not kill me? It was a mistake to spare my life. I will not shut up... this has not traumatized me to the point of paralysis." It's Ogoni activist Ken Saro-Wiwa, murdered by the Nigerian government at the urging of Shell, whose last words were, "Lord, take my soul, but the struggle continues!" It's those who participated in the Warsaw Ghetto uprising. It's Crazy Horse, Sitting Bull and Geronimo. It's salmon battering themselves against concrete, using the only thing they have, their flesh, to try to break down that which keeps them from their homes.

I don't believe the question of whether to use violence is the right one. Instead, the question should be: Do you sufficiently feel the loss? So long as we discuss this in the abstract, we still have too much to lose. If we begin to feel in our bodies the immensity and emptiness of what we lose daily—intact natural communities, hours sold for wages, childhoods lost to violence, women's capacity to walk unafraid—we'll know precisely what to do.

in Earth First! Journal, May-June 1998, p. 5

DERRICK JENSEN

"ACTIONS SPEAK LOUDER THAN WORDS" (1998)

Many German conspirators hesitated to remove Hitler from office because they'd sworn loyalty to him and his government. Their scruples caused more hesitation than their fear. How many of us have yet to root out misguided remnants of a belief in the legitimacy of this government to which, as children, we pledged allegiance? How many of us fail to cross the line into violent resistance because we still believe that, somehow, the system can be reformed? And if we don't believe that, what are we waiting for? As Shakespeare so accurately put it, "Conscience doth make cowards of us all."

It could be argued that by comparing our government to Hitler's I'm overstating my case. I'm not sure salmon would agree, nor lynx, nor the people of Peru, Irian Jaya, Indonesia, or any other place where people pay with their lives for the activities of our culture.

If we're to survive, we must recognize that we kill by inaction as surely as by action. We must recognize that, as Hermann Hesse wrote, "We kill when we close our eyes to poverty, affliction or infamy. We kill when, because it is easier, we countenance, or pretend to approve of atrophied social, political, educational, and religious institutions, instead of resolutely combating them."

The central—and in many ways only—question of our time is this: What are sane, appropriate and effective responses to outrageously destructive behavior? So often, those working to slow the destruction can plainly describe the problems. Who couldn't? The problems are neither subtle nor cognitively challenging. Yet when faced with the emotionally daunting task of fashioning a response to these clearly insoluble problems, we generally suffer a failure of nerve and imagination. Gandhi wrote a letter to Hitler asking him to stop committing atrocities and was mystified that it didn't work. I continue writing letters to the editor of the local corporate newspaper pointing out mistruths and am continually surprised at the next absurdity.

I'm not suggesting a well-targeted program of assassinations would solve all of our problems. If it were that simple, I wouldn't be writing this essay. To assassinate Slade Gorton and Larry Craig, for example, two senators from the Northwest whose work may be charitably described as unremittingly ecocidal, would probably slow the destruction not much more than to write them a letter. Neither unique nor alone, Gorton and Craig are merely tools for enacting ecocide, as surely as are dams, corporations, chainsaws,

very morning when I wake up I ask myself whether I should write or blow up a dam. I tell myself I should keep writing, though I'm not sure that's right. I've written books and done activism, but it is neither a lack of words nor a lack of activism that is killing salmon here in the Northwest. It's the dams.

Anyone who knows anything about salmon knows the dams must go. Anyone who knows anything about politics knows the dams will stay. Scientists study, politicians and business people lie and delay, bureaucrats hold sham public meetings, activists write letters and press releases, and still the salmon die.

Sadly enough, I'm not alone in my inability or unwillingness to take action. Members of the German resistance to Hitler from 1933 to 1945, for example, exhibited a striking blindness all too familiar: Despite knowing that Hitler had to be removed for a "decent" government to be installed, they spent more time creating paper versions of this theoretical government than attempting to remove him from power. It wasn't a lack of courage that caused this blindness but rather a misguided sense of morals. Karl Goerdeler, for instance, though tireless in attempting to create this new government, staunchly opposed assassinating Hitler, believing that if only the two could sit face to face Hitler might relent.

We, too, suffer from this blindness and must learn to differentiate between real and false hopes. We must eliminate false hopes, which blind us to real possibilities. Does anyone really believe our protests will cause Weyerhaeuser or other timber transnationals to stop destroying forests? Does anyone really believe the same corporate administrators who say they "wish salmon would go extinct so we could just get on with living" (Randy Hardy of Bonneville Power Association) will act other than to fulfill their desires? Does anyone really believe a pattern of exploitation as old as our civilization can be halted legislatively, judicially or through means other than an absolute rejection of the mindset that engineers the exploitation, followed by actions based on that rejection? Does anybody really think those who are destroying the world will stop because we ask nicely or because we lock arms peacefully in front of their offices?

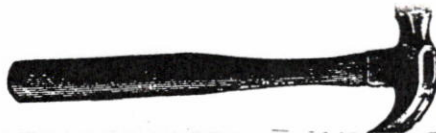
There can be few who still believe the purpose of government is to protect citizens from the activities of those who would destroy. The opposite is true: Political economist Adam Smith was correct in noting that the primary purpose of government is to protect those who run the economy from the outrage of injured citizens. To expect institutions created by our culture to do other than poison waters, denude hillsides, eliminate alternative ways of living and commit genocide is unforgivably naive.

TAKE ACTION



WHILE YOU STILL CAN

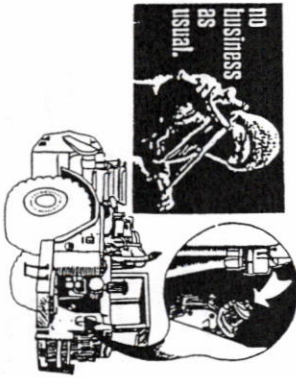
SABOTAGE



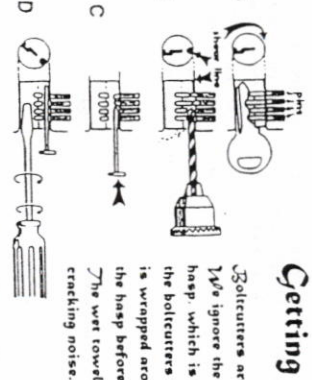
pickin' your nose is fun
but locks are better.

The urge to destroy is a creative urge.

Humans have become a super predator
devouring the biosphere to a degree
that overwhelms polite scientific terms
like "carrying capacity".



FUCKS HIT UP

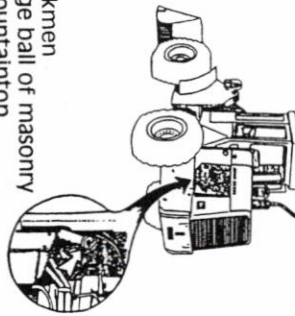


Getting past locks

Bolts are used for padlocks. We ignore the lock and go for the hasp, which is often mild steel. With the bolts in place, a wet towel is wrapped around the bolts and the hasp before making the cut. The wet towel helps deaden the sharp cracking noise.



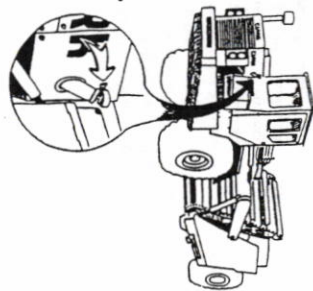
If we are unsure about a door being alarmed, we will break in, then retreat to a safe distance and watch for any reaction for a half hour or more.



Many workmen built a huge ball of masonry upon a mountaintop. Then they went to the valley below. And they turned to behold their work. "It is grand," they said. They loved the thing.

Of a sudden, it moved. It came upon them swiftly. It crushed them all to blood. But some had opportunity to squeal.

- Stephen Crane



Victoria won't be transformed into a war zone after all.

To the delight of some local anti-war activists and to the dismay of others, the Canadian NATO Parliamentary Association has decided not to hold its October 2001 conference in Victoria.

Mayor Allan Lowe received a letter Oct. 5 from George Proud, Liberal MP from Prince Edward Island and chair of the NATO association, to the effect that the Canadian arm of the international cop "has reluctantly decided to address [Lowe's security] concerns by moving the 2001 meeting to another location."

The site of the conference remains a mystery.

>From Oct. 11 to 15 next year, 600 delegates from the defense ministries of 35 member-countries of the North Atlantic Treaty Organization were to converge on quaint Victoria, presumably at the city's Conference Centre behind the Empress Hotel.

Not any more.

Lowe apparently requested over \$3 million from the federal government to cover anticipated policing costs. Where the feds balked on the request, Lowe asked Proud to pull the plug. "The security of our community and its financial well-being is the priority," Lowe said.

The decision to request federal funds was made "in light of the recent experiences of other North American cities who have hosted 'globalization' conferences, and who have incurred significant costs as a result," Lowe said.

On Sept. 5, Const. Paul Battershill, head of the Victoria Police Department, submitted a report to Mayor Lowe, members of City Council, and members of the Victoria Police Board.

The report highlighted four international conferences that were targeted by "globalization protest actions": the World Trade Organization meetings in Seattle in November 1999; the annual meeting of the International Monetary Fund and World Bank in Washington, DC, in April 2000; a meeting of the Organization of American States held in Windsor, Ont. in June 2000; and that of the World Petroleum Congress, held in Calgary last June.

In all four, Victoria activists joined citizens from across the world in expressing what they consider to be the economically and environmentally exploitative practices of these organizations. "It is within the context of the above four events that we are now considering what may happen in Victoria with the NATO Parliamentary Assembly meeting in October 2001," Sgt. Battershill wrote in his report.

"We have collected enough information to advise Council that we have concerns that there is potential for a very significant level of protest directed toward the assembly and individual members of the delegations."

This meeting took place Sept. 26 at the Fernwood Community Association. The hall was packed with roughly 100 people, many of whom came across from the Mainland to take part in the organizing effort.

Victoria's proximity "to cities with large potential protester populations, including Vancouver and Eugene, Oregon, the centre of the anarchist 'black bloc' faction" was another cause of concern raised by Battershill.

As a result of this perceived risk, the police chief warned that downtown Victoria would have to be converted into an armed camp. His report outlined a proposal for an onsite "detention facility," the employment of a "relatively large number of police officers" (1500 were used in Calgary and Windsor), and the creation and enforcement of an "exclusion zone" around the conference site, which would possibly require a municipal by-law in order to be legal.

"Victoria has a unique character and tourist-oriented downtown," Battershill warned. "If the NATO Parliamentary Assembly occurs the City will look very different for a 10 day period in October 2001. This will include an exclusion zone in prime tourist areas, barriers, fencing and large number of police officers."

An officer in charge would be assigned in November 2000 to oversee the operation. In April 2001, an "intelligence group" involving CSIS and NSIS (two national intelligence bodies) would be such tasks as "targeting" and "group I.D."

The cost for the entire operation?

"It is certainly possible that the \$3.4 million is within the magnitude we may have to consider," Battershill suggested in his report, citing the policing figure for the Windsor conference.

According to Mayor Lowe, Calgary submitted a bill of \$4.7 million to the federal government. The immediate cost to Seattle for the WTO exceeded \$9 million, Battershill wrote, and that didn't include "over a hundred million dollars in potential liability."

Plans for the Victoria mobilization were well under way. Both Wallace and Caulder, like many others in the region, planned to spend most of the next year organizing against NATO. Speakers from several different countries had already been contacted, and a parallel 'global peace forum' was in the works.

"The momentum was building for, I think, an enormous protest," Caulder said. "We were getting support from all over the world."

PROTESTERS SHUT DOWN NATO - A YEAR EARLY
by Ben Isitt

It is not enough to understand the natural world;
the point is to defend and preserve it.
- Ed Abbey

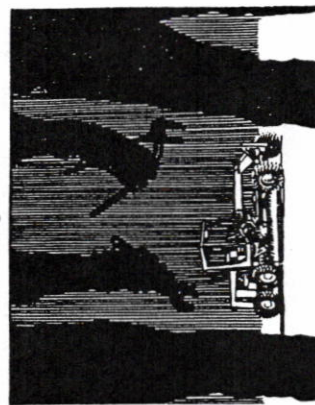


One brave deed, performed in an honorable manner and
for a life affirming cause, is worth a thousand books.
- Ed Abbey

The understanding of radical environmentalism begins at the end
of the world as we know it, the meltdown of biological
diversity that our industrial culture has recklessly set in motion.
- Christopher Manes

At some point we must draw a line across the ground of our home
and our being, drive a spear into the land, and say to the bulldozers,
earthmovers, government and corporations, "thus far and no
farther." If we do not, we shall later feel, instead of pride, the regret
of Thoreau, that good but overlybookish man, who wrote, near the
end of his life, "if I repent of anything it is likely to be my good
behavior."

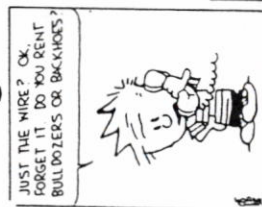
- Ed Abbey



Go out and do something for the EARTH...
at night.



LOOKS LIKE ANOTHER
BORING DAY, HOBBS.
NO, NO, A ROTOTILLER WOULD
DO ALL I NEED SOME
THING MORE LIKE A
WRECKING BALL. DO YOU
KNOW WHERE I COULD GET
ANYTHING LIKE THAT? NO?
OK, SCOOBYE



JUST THE WIRE? OK.
FORGET IT. DO YOU WANT
BULL DOZERS OR BACKHOES?
HELLO? VALLEY HARDWARE?
YES, I'M CALLING TO SEE
IF YOU SELL BLASTING CAPS,
DETONATORS, TIMERS, AND
WIRES.



BEWARE!
SABOTAGE!

SABOTAGE CAPITALISM



REAL ESTATE
MERCANTILE
BANKS
HOTELS
GOVT
BUILDINGS
OFFICES
PRIVILEGES
FISH STORES

GET STUCK IN!



Words
are
necessary
only
when
there
is
no
action.



WARNING!



Justin Samuel Sentenced

Madison, WI: Two months after
entering into a plea bargain to make a
statement implicating himself and Peter
Young, Justin Samuel has been sentenced by
Judge Stephen L. Crocker to the maximum term
of imprisonment, two years of federal
prison, one year of supervised release, and
\$384,106 in restitution. This is the first
conviction in the U.S. under the animal
enterprise terrorism statute, a set of laws
enacted to protect animal abuse industries.

In October of 1997, the Animal
Liberation Front targeted five fur farms in
Iowa, South Dakota and Wisconsin, releasing
thousands of mink from their cages. A Grand
Jury was set up a year later to investigate
the raids, only to produce little factual
evidence. Peter Young and Justin Samuel
were indicted and charged with animal
enterprise terrorism, although both men were
missing for almost two years. In September
of 1999, Justin was arrested in Hasselt
Belgium.

On August 30th 2000, despite the
overwhelming support he has received from
the animal rights community, Justin agreed
to "make a full, complete, and truthful
statement regarding his involvement in
violations of federal criminal statutes
charged in the original indictment, as well
as the involvement of all other individuals
known to him regarding the crimes charged in
that indictment." In a fruitless attempt to
save himself, Justin condemned fellow
activists. A Peter Young, who remains at large,
stated that "during the cross-country trip
Samuel and Young made to dark clothing and
masks, along with bolt cutters and a copy of
a list of addresses of mid-western fur farms
that raise animals for fur production. This
list of fur farms was produced by a national
animal rights terrorist organization, known
as the Animal Liberation Front." AFUSA has
been touting this casing as a major victory
for the fur trade.

This case comes as a
reminder to all activists
that no one ever got off for
making a statement.
KEEP YOUR FUCKIN' MOUTH SHUT!

BEWARE!
SABOTAGE!

BEWARE!
SABOTAGE!

BEWARE!
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BEWARE!
SABOTAGE!

* Tanya Reinhart teaches at Tel Aviv University and the University of Utrecht.
The author can be reached at Tanya@Middelast.org

At the Sharm el-Sheikh summit Arafat once again complied. We may have been fooled to believe that this
time, under the pressure of his people, he is going to change. But it is too late for him to change.
The tragedy of the Palestinian people is that the person who in the past symbolized their struggle in the
world's eyes has turned into an executioner of the Israeli occupation.
The substantial issue which was worked out in the summit behind the public show of "cease fire", was the
secret "security agreement". This agreement is designed to guarantee Arafat's continued commitment to do
the policing job for Israel - namely, to prevent Palestinian resistance inside Israel. As reported in
Haaretz, "his implementation will be overseen by CIA chief George Tenet and the CIA representative in Tel
Aviv. This agreement will for the first time, involve CIA observers in the field in addition to CIA
participation in Israeli-Palestinian meetings." (Haaretz, Aluf Ben, Oct 18).
Indeed, just a day after the summit, Israeli undercover units seized eight Palestinians who were in the crowd
that pitched two Israeli soldiers a week before. "The operation was carried out with the connivance of some
members of the Palestinian security forces, who apparently tipped off the Israelis where to find the men."
(The Telegraph (U.K.), Alan Phillips in Jerusalem, 19 October).
The official propaganda in Israel now is that Arafat is responsible for the uprising, and "he is not a real
partner for peace". Not only does this provide the continuous justification for the planned slaughter, but it is
also the biggest service Israel can offer in return for Arafat's compliance. Israel's constant "dissatisfaction"
with Arafat is now his greatest claim to credibility.
When Israel intensified its murder of unarmed demonstrators on Friday the 20th (with 9 dead in one day)
Arafat's spokesman, Sab' Erakat, was interviewed pleading no other than the U.S. to investigate and to
protect the Palestinians. This follows another concession of Arafat to the U.S. to investigate and to
protect the Palestinians. From now on, little red ridinghood can only call the wolf to protect her.
It is therefore extremely important now, even more than in the past, to understand Arafat's collaborating role,
and to remember that it is Israel, rather than the Palestinian people, who view the U.S. as the neutral
moderator.

ARAFAT'S ROLE

The three weeks of deliberations have now ended with a Washington "green light"... similar in fact to what
happened at the time Israel invaded Lebanon in 1982. Intensive diplomacy of threats and promises seems to
have convinced the U.S. that the Arab regimes can still be relied upon to withstand their people's pressure.
The Americans and the Israelis too of course, expect the Arab League summit to end up as a harmless
ceremony. They believe that when it ends the tanks can start talking, undisturbed.
For the U.S. this is a dangerous game. But what's at stake here is not just its automatic backing of Israel. The
explosive Arab anger on the street has been directed at the U.S. as well as at Israel. The rational move for
the U.S. would have been to cool things off for now, to stop Barak. But that has never really been the U.S.
strategy. In an important sense the U.S. simply can't tolerate even the slightest disobedience from the loyal
"client regimes" it sponsors. U.S. domination and Israeli control are dependent on creating
an integral part of the overall regional strategy.
Showing who is in charge, demonstrating who is master, is
an integral part of the overall regional strategy.

The U.S. was cautious at first - not even the customary vetoing of the Security Council resolution. CNN -
the most direct and daily seismograph of the White House - betrayed the hesitations. There was a week
when sharp criticism of Israel was allowed in their news, along with the standard pro-Israeli propaganda.
and even Edward Said got a full-length interview, probably for the first time in CNN's history. But no more!
Much opposition to Israel's acts throughout the world. The Arab world is storming with demonstrations
and many may have been fooled into believing that Israel won't get U.S. approval this time. There is so
much opposition to Israel's acts throughout the world. The Arab world is storming with demonstrations
American embassies have had to be closed temporarily. And the Yemen explosion is an indication of what
could begin to happen.
For three weeks now, Barak has been going forward but holding back on full execution of his schemes,
appealing to the United States for approval of a massive offensive against Lebanon and the Palestinian
Authority. So far, the United States has appealed to Barak for more time" (World Tribune, Oct 9).
Barak declared that there is no partner for peace. Then the Camp David II "peace round" was used to
convince the obedient Israeli media as well as many others around the world, that Barak had done
everything possible for peace and it is all the fault of the Palestinians for resisting Barak's supposed great
concessions. Then President Clinton was called on to publicly blame Arafat, helping set the clock chaus for
what is now happening.
The model for this was rehearsed on Syria earlier this year - intensive "peace talks" at the end of which
Barak's unprecedented eagerness for peace.
But to actually implement his policies it was first necessary to create a smokescreen, to manifest
the Israeli media that there is a danger of a Palestinian unrest, following the model of Southern
Lebanon. The military preparations and training for the Israeli attacks actually started back in June when Barak first
informed the Israeli media that there is a danger of a Palestinian unrest, following the model of Southern
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quite some time.
Another aspect of what is being planned has already started, with very little coverage, under the calm title of
"evacuation". Palestinian residents of "areas of conflict" near Jewish settlements have been told to evacuate
their homes "for their own protection". So far this has happened in el-Bureh (Oct 7), Beit-Jallah (Oct 18) and the
Askar refugee camp near Nablis (Oct 10). And this could be just the beginning. In more direct words, this
could lead to "transfer" under the pretext of war, something people like Ariel Sharon have spoken of for
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quite some time.

THE "SECRET AGREEMENTS" ARE WHAT ARE IMPORTANT GREEN LIGHT TO SLAUGHTER

By Tanya Reinhart

REBEL AGAINST EXTINCTIONS!

Counter-Culture
Underground.



Monsanto you hardly ever!
Monsanto: Fraud, Steath, Hype
(not Food, Health, Hope)

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fax: 901.438.9907 (call cell first)
email: genetixalert@tao.ca
web: http://tao.ca/~ban/gapo.htm
787 Ellsworth Memphis, TN 38111 USA
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**TAKE
DIRECT
ACTION
AGAINST
THOSE PROFITING
FROM THE
DESTRUCTION
OF THE
NATURAL
ENVIRONMENT**

**STOP THE
FASCIST
GRAND
JURY!**

JOURNAL OF GRASSROOTS DIRECT ACTION

"The Earth Liberation Front (ELF) is one current example of a group which has come to the realization that the system's route towards social change is a dead end. The system's path is a waste of energy by design because what needs to be changed is the system itself, which is causing these various forms of oppression to exist. Those who work to ideologically support covert direct actions such as those of the ELF have become recipients of harsh repression because this movement threatens the established power structure of the american capitalist system."

20 July 2000

On behalf of native forests everywhere, we attacked the US Forest Service's North Central Research Station Forest Biotechnology Laboratory in Rhineclaire, Wisconsin last night. Over 500 research pine and broadleaf trees and saplings were cut down, ring-barked and trampled. Additionally, ten Forest Service trucks were defaced and calling cards were left behind. Due to an overzealous security guard, we had to make an earlier than anticipated exit.

In Rhineclaire, the Forest Service is mapping the DNA of white pine and attempting to genetically engineer them to be resistant to pine rust. Why? To aid industry in creating disease-resistant trees suitable for tree farms that will increase their profits. Despite the obvious threat of genetic pollution by GE trees, these fools, aided by industry handpicking, plod ahead in the name of science.

Don't get us wrong, this action is against the Forest Service, not just one particular project or research program. What they do on a daily basis is sheer genocide: pulling down the redwood that they are depending on, and using the ash and bark to burn the rest of the forest. They are also using the ash and bark to burn the rest of the forest. They are also using the ash and bark to burn the rest of the forest.

As for the feds, we know that you are stepping up the pressure by harassing press officers and other absurdities. What you don't realize is that we are infiltrating your ranks and gathering our own information. We could be that temp worker typing away on your disgusting computer. We could even be your secretary or intern. We are everywhere and nowhere and we are watching.

For wilderness and an end to industrial society,

ELF
Earth Liberation Front



Dusty Desperados held Monsanto
Tuesday August 1, 2000
MONSANTO: WANTED DEAD, NOT ALIVE

Last night the Dusty Desperados took a branding iron to Monsanto's (Dusty, WA) "Center for Natural Indulgence." This deal under the high moon shows that Monsanto's top priority is to "Round-Up" Monsanto and place them in a shallow grave with a tombstone engraved, "Here lies the world's second largest manufacturer of agricultural chemicals with a record history of PCBs, dioxin, Agent Orange, RGH, The Times Beach cover-up, genetically engineered (GE) Nutrasweet (aka: aspartame - a neurotoxin), bio-fermentation through biotechnology, which has only turned up Ford's Gold in its stampede toward the commodification of life."

Monsanto may have its capitalist spunk dug into our lives but with machetes and axes, we destroyed its attempt at corporate greenwashing by leveling five acres of field tests including some Round-Up Ready canola. Recently institutions have been denying that they grow GE crops when subjugated by fellow renegades, this time Monsanto cannot hide behind this PR tactic because they provide them at their site explicitly stating that they grow GE canola in Dusty. Monsanto's "Centers for Excellence" may field test Conservation Tillage systems, but they still use GE crops and poisonous herbicides & pesticides. GE crops are not acceptable anywhere, anywhere. Nothing good can come from the giant corporation that once claimed in a 1979 advertisement, "Without chemicals, life itself would be impossible." The Dusty Desperados counter that, "Without Monsanto, life could be possible."

This site in Dusty, WA is only one mile part of Monsanto's biological imperialism. In Washington alone it has 96 current and potential releases of GE organisms. It has recently begun to expand its monopolies further to seeds to water, and the crisis of pollution and depletion of water resources is viewed by Monsanto as a business opportunity. According to Robert Farley of Monsanto, "What you are seeing is not just a consolidation of seed companies. It is really a consolidation of the entire food chain."

In most areas in Eastern Washington more than 50% of the natural shrub-steppe habitats of sagebrush and bunch grasses have been lost to agriculture. In a few counties, the loss is close to 100%. Some of the state's rarest species, such as the Pygmy Rabbit and Sage Grouse, are restricted to ever-diminishing sage bush communities. Monsanto helps this process of ecological destruction along, so let's get out of the saloon and start sharpening our critique of industry and industrial agriculture. Let's not let Monsanto gamble away the natural world.

We send solidarity to our fellow bandits who recently had their houses raided and booties heaved during protests at the International Society of Animal Genetics (ISAG) in Minneapolis, MN. The protesters' violent display of repression shows how hot the heat from our branding iron is on the ass of our opposition.

"We're Still Here and We Haven't Forgotten Anything"

The Kogi are a South American tribe who choose to cut themselves off from tourism and the rest of the Western invasion. They live in a remote mountain region. Some years ago they summoned author Alan Ereira and a BBC film crew to come and receive a message for us, the destructive 'younger brother'. In their stories, younger brother went off traveling, before understanding the world, and is now wrecking everything for the whole family.

They have people in the tribe, called 'Mamas', who resemble what anthropologists call shamans. Known before birth, these ones are born in a cave away from the village. They are raised by the other Mamas and never leave the cave before seven years of age. The outside world is described to them in stories, but they never actually see it. Their world consists of what they can conceive themselves. When they go outside and see the real world in all its complexity, they are overawed by it and have a direct knowledge of their own limitations compared to the whole. It's unlikely that this is something we in the West can appreciate. Here is their message to us. References to 'Mother Earth' may put off some people, but remember these are not hippy wannabees.

"We work to take care of the world. We respect the Mother Earth.... We know that the land is our Mother Earth. If we plant an orange tree or any type of tree and then pull it up by the roots it will die. Digging out the earth's gold is the same thing. It could die. We've all heard many stories that the world is dying. Why is it dying? It is because they have robbed so many tombs. The world is like a person. Robbing tombs, stealing its gold, it will die. We don't take out the Earth's gold. We know that it is there but we do not take it. We know from our divinations that the advice of the Mother is not to take the gold. We know where it is but we decide only to make offerings to it.

"How is it that we are able to live? Without blood we cannot live and without bones we cannot walk. Here all the Mamas are in agreement about what it is we are going to say and how to speak. If I cut my foot off I cannot walk. When they (the

Younger Brothers) dig into the earth and take its gold it is the same thing....Gold has its own thought and it can speak. It is a living being. They must stop stealing it.

"If they take all the gold the world will end. The Mothers of the banana trees, of all the trees and of all the birds, they have all been stolen. They are cutting off the flesh of the Mother's body. They have taken everything. They have stolen the spirits of all things from the Mother. They are stealing the very spirit and thought of the Mother....

"It is the mountains that make the waters, the rivers and the clouds. If their trees are felled they will not produce any more water. We do not cut down the trees that grow by the rivers, we know that they protect the water. We do not cut down huge areas of forest like the Younger Brother does, we cut small clearings for our fields. The Mother told us not to cut down many trees so we cut very few, tiny patches.

"If the Younger Brother keeps cutting down all the trees, there will be fires because the sun will heat the earth....We are the Elder Brothers so we have to think clearly....

"Younger Brother, stop doing it. You have already taken so much. We need water to live. Without water we die of thirst. We need water to live. The Mother told us how to live properly and how to think well. We're still here and we haven't forgotten anything.

"The earth is decaying, it is losing its strength because they have taken away much petrol, coal, many minerals. Younger Brother thinks, 'Yes! Here I am! I know about the universe!' But this knowing is learning to destroy the world, to destroy everything, all humanity....

"The Mother is suffering. They have broken her teeth and taken out her eyes and ears. She vomits, she has diarrhea, she is ill.

"If we cut off our arms, we can't work, if we cut off our tongue we can't speak, if we cut off our legs, we can't walk. That is how it is with the Mother. The Mother is suffering. She has nothing.

"Does the Younger Brother understand what he has done? Does he?"



We Thought it Was Oil—But it Was Blood

The other day
We danced on the street
Joy in our hearts
We thought we were free
Three young folks fell to our right
Countless more fell to our left
Looking up,
ar from the crowd
We beheld
Red hot guns

We thought it was oil
But it was blood

We thought it was oil
But this was blood

Heart jumping
Into our mouths
Floating on
Emotion's dry wells
We leapt with fury
Knowing it wasn't funny
Then we beheld
Bright red pools

We thought it was oil
But it was blood

We thought it was oil
But this was blood
Tears don't flow

When you are scarred
First it was the Ogoni
Today it is Ijaws
Who will be slain this next day?
We see open mouths
But we hear no screams
Standing in a pool
Up to our knees
We thought it was oil
But it was blood

We thought it was oil
But this was blood

Dried tear bags
Polluted streams
Things are real
Only when found in dreams
We see their Shells
Behind military shields
Evil, horrible evil gallows
called oilrigs
Drilling our souls

We thought it was oil
But it was blood

We thought it was oil
But this was blood

The heavens are open
Above our head

Toasted dreams in flared
And scrambled sky
A million black holes
In a burnt sky
But we know our dreams
Won't burst like crude pipes

We thought it was oil
But this was blood

We thought it was oil
But this was blood

This we tell you
They may kill all
But the blood will speak
They may gain all
But the soil will RISE
We may die but stay alive
Placed on the slab
Slaughtered by the day
We are the living
Long sacrificed

We thought it was oil
But it was blood

We thought it was oil
But this was blood

- Nnimmo Bassey

Do or Die—Voices from the ecological resistance No. 8

c/o 6 Tilbury Place, Brighton, East Sussex, BN2 2GY, UK.
E-mail: doordtp@yahoo.co.uk



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**Underground Earth Liberation Front Claims Responsibility
For Burning Superior Lumber Company In Oregon;
\$400,000 In Damages**
URGENT NEWS ADVISORY
January 8, 2001

A copy of the communiqué sent by the
E.L.F. follows below:

COMMUNIQUE SENT BY THE EARTH
LIBERATION FRONT

"We torched Superior Lumber in Glendale, OR on January 1, 2001. Superior Lumber is a typical earth raper contributing to the ecological destruction of the Northwest. What happened to them should shock no one. This year, 2001, we hope to see an escalation in tactics against capitalism and industry. While Superior Lumber says, "Make a few items, and do it better than anyone else," we say, "choose an earth raper, and destroy them".

ELF

LONG ISLAND, NY:

7/13/00

Under the cover of night and by pale moonlight, the ELF evaded security and destroyed two acres of genetically modified corn and several greenhouses worth of seedlings at Cold Spring Harbor Laboratories on Long Island, NY. They also monkeywrenched several trucks, and spraypainted anti-genetic messages everywhere. In doing so it is estimated that two years of genetic experiments were destroyed.

Gold Spring Harbor Laboratories is notorious as a hundred year old institution that has pioneered the science of genetic engineering. Its labs are responsible for research relating to the "green revolution" and identified by thousands of activists and scholars from the Global South as a root cause of the starvation and depletion of soil and biodiversity occurring rapidly around the planet.

ELF TARGETS URBAN SPRAWL ON LONG ISLAND
- FIVE ACTIONS AND COUNTING!

The first action occurred sometime prior to November 11, 2000 at construction sites along Whiskey Road in Coram, Long Island. To our knowledge there was not a separate communiqué issued for this action. It is however referred to in the communiqué for the third action in this area.

Urban sprawl has undoubtedly served to alter nearly 80% of Long Island's natural habitats, either by physically removing them, paving them, or polluting them. The loss of natural habitats has resulted in the loss of many species of plants and animals, making them either undesirable or unsustainable for local people. Wildlife extinction rates are increasing exponentially, and urban sprawl helps to drive species from homes and send them to state parks and refuges. The development of Whiskey Road in Coram was once state protected land, which has now fallen into the hands of money-driven developers. Roughly 500 acres have been cleared. This ELI was the last clear-cut forest in the area. The loss of this forest has had a negative impact on the local watershed with the onslaught of ongoing economic subsidized direct action attacks on the forest and its residents. The ELI was a natural resource that was lost to the mistakes of the developers.

2/09/00
ELF STRIKES AGAIN AGAINST URBAN SPRAWL; BURNS A TWO STORY CONDO CAUSING OVER \$200,000 IN DAMAGES

just as we were set to go to print the ELF thankfully struck again! The original communique from the group claimed that nearly sixteen homes were destroyed which would have placed the damage estimates at over \$3.5 million. The Long Island area has had a major news blackout with regard to the

STATION NINE SEVENTH STREET
NOLLY

Struggles

ly. They might have their own reasons for all of this. Today I would like to ask all those concerned about since killing is wrong indeed. Why then do we all go on all the time, especially in the US where all the missionaries come from? Aboah they are stating the obvious, this is also a strange thing for us here. Due to those who exaggerated our culture in a mocking way, when they converted an Aha village to Christianity, they burnt our gates, ancestors shrines, swing [representing god's creation of humans] etc. They also stopped us from doing traditional burying and naming. Now a newborn child will be named in the Christian way by a pastor, clinician or nurse. Now the children cannot do that. No more recitations, no dancing allowed. In fact all these things enabled Ahaa people to preserve their culture and languages over 1500 years already. If these we want to ask you, whether to keep that's why we want to ask you, whether to keep all away?

When the missionaries arrived, they formed an Ahaa elite, taking them away from the ordinary people, giving them the best education and best facilities in the world. That is why their small group could buy the latest cars one after another. They became very powerful. They could appoint anybody they want and start ordering what they like. Now these young leaders are replacing old missionaries. They think that they belong to the upper class; they don't want to admit they came from the same people.

We have no proper leader; no country, no land to be able to claim as ours, no wealth, no education, nothing to do. To such a poor people why do they have two faces: they do that? It seems that they are having two faces: under the lid they say they suppress us. To the world, they gained their reputations as benefactors of dispeaning tribes. They built their reputations on us for many years. They say they behaved on us as if we did not know about god before they arrived. They say they can perceive god? If there is no good teachings among the Ahaa, we are just we cannot have survived till this day.

Tribal Round-up

Last Call for Freedom

indigenes

such things, from where do they get all these nations? Indeed, these are given by my people they are still poor. What about those authors? become rich and well known to the world for writers at birth in the Akha culture as a means to by the white culture and turn many Akha against everything and everything Akha. Divide us—conquer it in every culture we can ever find in the world? Some part of them will not be up to the mark modern society, some may seem to be with errors the Old Testament there are human sacrifices, cannibalism is still going on in some parts of Africa. In that way, our culture also sometimes seems to be cruel. Instead of understanding our culture, missionaries mock us. In those days people were warring in our land and the mother died from one point to another. If the mother had to care for two or three at the same time, it would be very hard for the father. The whites told only one side. "Told it to please themselves." "Told much that is not true. Only his own best deeds, only the worst deeds of the Indians, has the white man told."

—YELLOW WOLF OF THE RED FEATHERS

The earth was created by the assistance of the sun, and it should be left as it was. . . . The country was made without times of destruction, and it is no man's business to divide it. . . . see the whites all over the country gaining wealth, and see their desire to give us lands which are worthless. . . . The earth and myself are of one mind. The measure of the land and the measure of our bodies are the same. Say to us if you can say it, that you were sent by the Creative Power to talk to us. Perhaps you think the Creator sent you to dispose of us as you see fit. If I thought you were sent by the Creator I might be induced to think you had a right to dispose of me. Do not misunderstand me, but understand me fully with reference to my affection for the land. I never said the land was mine to do with as I chose. The one who has the right to dispose of it is the one who has created it. I claim a right to live on my land, and accord you the privilege to live on yours."

—HEIMOT TOOLAKET (CHIEF JESSE) OF THE RED FEATHERS

here today are the *Pequot*? Where are the *Narragansett*, the *Pokanoket*, and many other once powerful tribes of our *Algonkian*? They have vanished before the avarice and the oppression of *White Man*, as now before a conqueror. *Will you let ourselves be destroyed in our turn without a struggle, we up our homes, our country bequeathed to us by the Great Spirit, graves of our dead and everything that is dear and sacred to us?* You will cry with me, "*Never! Never! Never!*"

—"TOMB OF THE SHAWMUNES"

Akha: Sterilization and Blood Theft By Miss

Journalist widely for many years, witnesses have now stepped forward who claim that the American Baptist Missionary Paul Lewis sterilized more than 20,000 Akha Hill Tribe women in Burma's Eastern Shan State alone. This was done secretly without the approval of the Burmese government by requiring the women to go into Thailand for the procedure and using people in the Church hierarchy to organize the movement of the rustling women, who had little education in what the long-term effects on their lives would be. Although Burma is much maligned for human rights violations, the activities of Western organizations such as this are disregarded by the same agencies making human rights reports.

In addition, blood was stolen from these women for resale, taken during the sterilization process. More than 3,000 of the women have died. Many developed a weakened condition and lost weight. The pain related to the surgery did not subside and in the end they died. Now the children of many women have died and obviously they are unable to have more.

In Akha traditional culture, five people serve as the government in one village. This multiperson leadership system in villages was eliminated and replaced by single pastors who rule the villages with an iron fist, allowing no dissent or return to the traditional ways.

The following is severely condensed from the Akha response to the issues of how their language has been manipulated and how they were deceived over the sterilizations, which continue to this day. This was written by a number of Akha who fear for their safety after they make their names public. Threats have already been made for people involved with the Protestant missions. Send a donation to the Akha Heritage Foundation for the unedited text.

Then the girls no longer feel to marry Akha men. So where will the Akha children come from and what will happen to our people and villages? They do come back to the villages. In this way the Akha women are being taken away from the Akha world. That is why the present education being given by the missionaries should be closed down quickly, then we will be able to preserve ourselves.

Regarding religion, at the beginning it seemed to be very good. Later, it turned out to be division among the people. Some became Catholics, some Protestants, some still holding their ancestors' offerings while others became Buddhists. All these, they could not face to one another. Now we want to raise a question, how good is the Christianity that is teaching about Jesus and yet fighting one another? It is good enough, why there are so many groups, First they divided our people now they are dividing our villages and families. We seem to be like a prey for them. Better not to have one of them than having all of them.

They seemed that they did not show any interest in our culture. Why? They just eager to build big churches in every village. We do not know why the missionaries are trying to throw away our culture so eagerly. Isn't there anything good about our culture? Why then are they making businesses by selling Akha head dresses and other things also? Making lots of money by writing about our people, culture customs and history? After all, to be able to write

out of Thailand, email: akha@tininfo.co.th

Contact:
The Akha Heritage Foundation
386/3 Sailom Jai Rd Maesai, Chiangrai, 57130 Thailand
Mobile Phone Sometimes hard to reach while in the mountains. 01-881-9288 when in Thailand 66-1-881-9288 when out of Thailand; email: akha@foxinfo.co.th

COLORADO:

viva la révolution

*above image taken from 11/27/00 ELF communique



what remained of a \$2.5 million mansion in Colorado after the Earth Liberation Front's 11/27/00 strike

ELF TORCHES A \$2.5 MILLION MANSION
IN COLORADO

The following communiqué was issued by the ELF:

¡viva la revolución! The Boulder ELF burned the legend Ridge mansion on Nov. 27th. We know that the corporate developers No on Amendment 24 campaign guilty of a \$6 million election buyout."

The fire occurred in the 160-acre Legend Ridge neighborhood subdivision. The Amendment 24 campaign referred to in the communiqué was a measure known as the "Responsible Growth Initiative" that appeared on the local ballot in November. Voters defeated this Amendment after the group of Noradans for Responsible Reform raised \$5.7 million to fight the measure. The communiqué from the ELF makes reference to the near \$6 million raised as a mere buying of politics by the corporate development firm.

judging by monetary damage estimates, this is action is the second largest in the war of the underground. Earth Liberation Front, next to a series of arson attacks on the World Trade Center and the World Financial Center, and the World Trade Center, which was also in Colorado (see Resistance #3). The group has been very successful at optimizing the effectiveness of their actions taken in the area. The target at hand was burned entirely to the ground, leaving only a cement of the foundation recognizable. This type of large-scale action is calling card of the Earth Liberation Front, and it is what has really pulled the group into the public eye. The ELF has been able to pull the otherwise blinded view of the public.

For seven ELF actions and this latest one shows little difference. According to Newsday - Long Island, the fire was spotted by a firefighter near the scene. The new condominium was already engulfed in flames. This condo suffered extreme damage and minor damage was reportedly caused to three other nearby condos.

e communicate sent from the ELF appeared as follows.

the Earth Liberation Front claims responsibility for the fires that ravaged the Longview area. The ELF, which has been active since the late 1980s, is a decentralized, nonviolent group that has been active in the United States and abroad. The group's activities have been characterized by the use of fire as a means of protest. The group's activities have been characterized by the use of fire as a means of protest. The group's activities have been characterized by the use of fire as a means of protest.

It is not surprising the media has largely chosen to ignore these heroic actions of the ELF on Long Island. The actions are working. The mainstream media and authorities do not want to publicize these actions out of fear that others may get encouraged to commit the same sort of activities. They are afraid that others may see the logic in economic sabotage. To this we have one thing to say: **DIRECT ACTION WORKS! TRY IT!**

With eight actions claimed within a few month time period, the Long Island League has recently become a hotbed of ELF activity. We commend this effort, hope it continues to increase, and wish other communities would begin to feel at least the same sort of pressure if not more from the ELF.

COLORADO:

DURGA ♀



durga
po box 5841
eugene, or 97405

You will notice that some of these issues are internal to the group, and others are external. We live in a sexist society, that, despite advances for women, continues to value men and their ideas above women. The same is true in movements, because we are a product of our society in no small measure. Even when movements try to be inclusive, the media and other outside forces can undermine our efforts by portraying women in negative or stereotyped ways. Women in the movements have to contend with prejudice and oppression from within and outside our movements.

For instance, women have had to continually educate men regarding their sexist behavior, and this is very draining (I speak from experience). It is also draining to the movement when women's energy is diverted to educating men about sexism when men should be educating themselves about it.

An external challenge to combating sexism comes from the media. They are more likely to approach men as leaders and treat them as authorities on their movement. (This is especially evident in the 1999 "Reclaim our Streets" protest in Eugene and other more recent actions, in which men have stepped forward as spokesmen for anarchists.) This is fed by our society's emphasis on the value of men's ideas and leadership, but there ARE ways that we can address this within the movements (more to follow).

At the panel discussion, we also addressed barriers to an 'inclusive movement, though not in a formal way. The following is a list of factors that create barriers to change within movements:

- We live in a sexist society
- Assumption that male pattern of organizing is the normal and standard way of doing things
- Men are in a position to either choose to confront sexism or ignore it, whereas women have a vested interest in confronting sexism. We cannot ignore issues that directly effect us without shooting ourselves in the foot.
- Women's issues are considered secondary or unrelated to the goals of the movement
- Women burn out from trying to educate men about sexism
- Men don't come to discussions about sexism and women's issues (because, as above, they have the privilege to decide that it's not important, or to ignore the issues)
- Women are not supportive enough of one another
- And last but not least, MASSIVE DENIAL that there's a problem!

These are not isolated events.

There are many challenges to addressing sexism, and one of the greatest is the overwhelming apathy of men in confronting this issue. One of the few men in attendance at the seminar complained that the reason men are so absent from the discussion of sexism, is that they fear male-bashing, and feel like they would be accused of co-opting the process if they try to participate. The reaction of my (male) partner afterward sums it up: "(sexist) men need some bashing!" Sexism must be met with the same outrage that we hold for racism, exploitation of animals and the earth, etc. They are not separate issues, but are part of the whole system and ideology of dominance, and a culture of oppression.

If men are unsure where their place is in a discussion of combating sexism, why are they afraid to ask for the expertise of women? Can it be that it escapes them that the easiest way to find out how to be an ally to women is to listen to women and ask what they can do? It is really that simple. I think that it is hard for men to put themselves into the position of admitting that they don't know, and that women are the "authority" on a subject; but that's what needs to be done. Men won't be seen as co-opting if they have the humility to let women lead the fight against sexism and other oppressions, and have the respect enough of their women friends to listen to their concerns, and VALIDATE them - and to fight alongside us.

Because men have the choice to address or ignore sexism in a way that women do not, it is imperative that men prove that they are our allies by taking the uncomfortable step that many women take every day - confronting sexism when you see it. How can we be expected to trust men if they ignore our concerns for safety, respect and equal participation? It is impossible to have a movement that does not have a foundation of respect and unity, and that is why it is important to eradicate all forms of oppression from our movements, so that we might have a broader base of support and ideas from a diverse set of people.

And to that end, here is a list of suggestions, both from the group discussion and my own mind, on what we can do to move toward a more woman-inclusive progressive movement (though many of these suggestions are also applicable to the inclusion of gays and lesbians, people from various economic classes, and people of color):

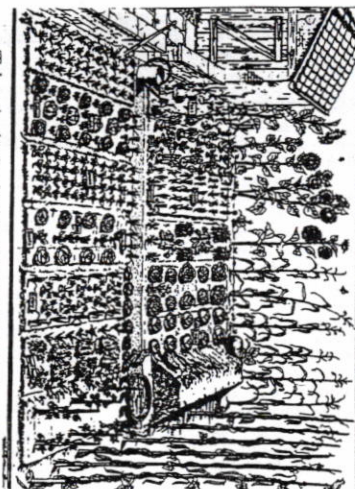
(Men) must feel the loss to the movement when women aren't involved on an equal basis with men. When more than half the planet takes a back-seat in importance and respect, the entire movement suffers from that lack.

Be aware of how we judge other people and ourselves as "emotional" or "irrational", and be aware of holding reason as superior to emotion, logic over intuition.

Women need to embrace all parts of ourselves, including anger and other emotions denied us, and not apologize when advocating for ourselves and our needs in active and even aggressive ways. Men need to embrace all parts of themselves, including being comfortable with their own emotions and emotional expression by others.

Gardening Basics

Beth Wieting



Take notice that England is not a free people till the poor that have no land have a free allowance to dig and labour the commons and so live as comfortably as the landowners that live in their chidlers. And that not only this common or heath should be taken in and managed by the people, but all the commons and waste ground in England and in the whole world shall be taken in by the people in righteousness, not owning any property but leaving the earth to be a common treasury.



FOOD NOT LAWS

312 BLAIR BLVD.

EUGENE, OREGON 97402

Preparing the soil in the fall

In milder climates you will probably want to prepare the garden in the fall. You can dig or till the area at the end of the summer or the beginning of the fall and mound it into raised beds if you wish. Depending on the severity of the climate, you might need to protect the earth because the rains or the weight of snow can cause newly tilled soil to pack down over the winter. The following are possibilities:

- a. Sow a covercrop of vetch or rye, which you would dig under in the following spring. (Ask other gardeners or knowledgeable people in nurseries and garden stores what kinds of cover crops are good for your area.) This is one of the best options in areas with heavy clay soil and a lot of rain. The plant roots will keep the soil from packing down.
- b. Leave the ground dug rough, in large clumps of earth. Throughout the winter, frost and rain will work on these. In spring they will dry out quickly and crumble easily.
- c. Cover the dug or tilled area with a mulch of leaves or spoiled hay if you can get it. (This is usually not such a good idea with heavy clay soil, which tends to remain too cold and wet for too long in the spring.)

Building a Biodynamic Compost Pile

Many people approach the building of a compost pile with an almost religious sense of commitment; others find the metaphor of plant and animal wastes into a rich, black, sweet-smelling, harmonious substance a source of delight. And once you experience how it can stimulate a deadened inert soil into something more alive, I'm sure you will find these reactions understandable and appropriate - not exaggerated at all.

Compost can be made from any garden waste, from garbage, manure (cow, horse, chicken, rabbit), lawn clippings, leaves, weeds (not those in the act of going to seed). Do not add fat, morning glory roots, grass roots, ivy, or twigs. Chicken bones and garbage should be buried deep in the center where they won't attract rats so easily. Leaves from nut trees and oaks are too acid for most garden compost, though a few oak leaves are all right. In the fall, leaves can be collected from areas where people pile them in the streets. If you find a source of manure, you can haul it in your car in triple heavy-weight trash bags.

The best manure for compost piles is fresh. (This is quite heavy.) However, any manure (except human or household pet waste) in the compost pile would be fine. If you want to dig some manure into the garden, it should finish rotting first (turn black and develop a "woody" fragrance that no longer smells like manure). Half-rotted manure is dark brown; it still has something of a manure smell and may have many red manure worms. These will disappear as soon as the main rotting process is over with. (You feel joy upon opening the pile and finding a whole melon-sized ball of red manure worms working on something!) Half-rotted manure should be left out and stirred with a spading fork or turned to finish rotting before being used directly in the garden.

The pile should be in direct contact with the soil; it should be part of the life of the Earth. It can be "rooted." If you need soil to put in or on the pile, you can dig out a pit 6" - 14" deep for the base and pile the earth to one side for later use. The compost will develop best if it has been either mixed or layered (2" layers work well). Since the material breaks down best in the presence of light, air, and warmth (not more than 140 degrees), start with layers of material which will trap air on the bottom (dry, starchy plants, for example). In dry weather, each layer must be moistened well. Grass clippings, which will pack down into an impermeable mat, have to be stirred around and mixed with earth. As you build, alternate materials, making sure that each layer is damp and covered with 1/4 inch of soil. Dry materials should lie against those which will rot in a lively fashion.

If you would like to use soil amendments, lime should go against layers that have a lot of carbon in them (leaves or dry plants); wood ashes (which provide potash) or a phosphorous source like bone meal should go against something that has active - green plants, garbage, or manure. None of these is obligatory, however, and it might be well to get local advice on whether or not the soil really needs them.

When the pile has been built, cover it over completely with 1/2" to 1" of earth. In hot climates, you may want to shade the pile with a covering of hay or straw and to locate it where the shadow of a tree will fall upon it. You may also need to water it from time to time.

Anne Mendenhall remarks that compost needs to develop slowly, to age, like a good wine. The natural cycle of life - for example, the need to clean up the garden before winter - often prompts people to build the pile in the fall and let it "work" throughout the winter. In the cold decomposition is occurring, even when you can't see much change.

In the spring, if the pile hasn't decomposed much, you can turn it, which means to get the outside onto the inside and the inside onto the outside. In warm weather, every time you turn the pile, it will start to decompose extremely fast.

All compost used around herbs, fruit trees, root crops, or members of the cabbage family should be very well rotted. It should have started to crumble and to become like granulated peat.

For a biodynamic compost pile, it is essential to use the biodynamic compost preparations in the pile.

The planting sequence in this calendar is for Oregon, where the winters are quite mild. For other parts of the country, consult local people who are knowledgeable. You would probably follow a similar order, but in areas where the season is short and where summer comes in with a rush, you might have to plant everything almost at once. You may also have to consider the other end of the season. What will conditions be like when you harvest? Seed packets will tell you approximately how long each type of plant must grow before harvest, but it is usually necessary to allow extra time since plants are influenced by temperature, rainfall, and the presence of sunlight. In the southern part of the U.S. many crops are grown in the winter to avoid the relentless heat of summer. In either very cold, very dry, very rainy, very hot, or very changeable climates, gardening practices may need to be drastically different from those outlined here.



be right underneath the plant; other smaller ones will be 6" to 12" off to the side.

You can get seed potatoes early in the season from nurseries, garden stores and sometimes from the garden section of your supermarket, though the latter may take a very long time to come up because they were probably treated with a sprout-inhibitor. Cut them into sections at least 24 hours prior to planting and let dry in the air. You leave at least one "eye" (the place surrounded by small dots where the sprout will come out) in each section.

Plant 2" down in a shallow trench 5" deep. When the plants are growing, start filling in the trench with soil to allow the potatoes to develop far enough underground. Or you can mulch them with rotted leaves saved from the fall. If potatoes form where they are exposed to light, they will turn green and develop a poisonous alkaloid. Don't eat these.

When the plants are full-grown and flowers have appeared, cut back on water for optimum texture and flavor. On your garden plan, you will need to save a place for the potatoes where you can avoid sprinking them at this late stage of growth.

Harvest when the plants have dried back. Let them dry out in the dark; wash or brush all the dirt off; store them in between layers

touch one another; in case one has been damaged and starts to rot, make sure that the box is well-covered so that no light gets into it. Keep cool (in a garage) but don't allow to freeze. (Anne stores her potatoes in 50 lb sacks in the basement.)

In hot sunny southern areas, you may be growing crops late in the season. It might be preferable to mulch the ground in the hottest part of the summer when you have to stop growing things for a while.

Preparing the soil in the spring

The main question in the spring drill is — is the ground dry enough to till or dig? With sandy soil it won't matter quite so much, but with clay it is a crucial one. The soil is dry enough when you dig up a clump of sod, knock it with your spading fork, and the earth falls off the grass roots, or when you can crumble the clump easily in your hands. If you can squeeze the earth lightly and if it all adheres together in one tight ball, it's too wet. It is often worth it to wait a little. Of course, there are some seasons when nothing can be done in an ideal way, and you just have to do the best you can.

Grass

If you have a plot full of grass: when you till, the grass rhizomes and roots will be chopped up, and many of them will sprout anew. It is very difficult to cope with the larger stronger grasses by mulching them. For smaller plots it is best to take the grass roots out by hand. You need to spade in overlapping patterns and get down 8"-10". If you are tilling, it is possible to go through and expose a lot of the roots to the sun to dry out; then till again and repeat the process. (This is hard on the soil life. The ground may need compost and the shade of mulch to recover.)

Helene Eubanks says that she has had success leaving thick slabs of straw mulch (6" - 10") on the ground in the fall to kill the grass, which she then took off in the spring as the soil dried out. Once, she left the mulch on the ground in the spring and planted her potatoes underneath. This didn't work for me when I tried it, but she says she had a great crop!

-What was your day like? (did you sit in a class, work a crappy job, read a thought-provoking book?)
-See where people are coming from and break the ice so that the group begins on a cohesive and inclusive level.

50% of the presenters and organizing team. Seek out the voices of women for gatherings and conferences (this also goes for queers, people of color, etc.).

Share the grunt-work in the movement. Rotate through tasks that no one wants to do so that no one always gets stuck with the jobs that are no one's responsibility.

Women should take self-defense classes (a good one locally is "self-defense from the inside out") in order to learn that it's okay to act in your own best interest, and also to practice using your voice in powerful ways, and feel comfortable taking up space (in both the physical and philosophical senses).

recognize that we are products of a sexist society and have a lot of work to do to change ourselves. We have been taught that women are less important and it carries over into what we think is important to the movement. We need to remember that the women are as important as the men and we cannot be discredited as irrelevant or less important than other oppressions.

and, LISTEN TO WOMEN and our concerns.

I think above all I personally want the men in my life to understand that I will not take a backseat any longer. I have decided that I am a feminist first, and that my politics are shaped by the fact that I am a woman, and I understand how much oppression women suffer because of it. I don't make the connection that women need allies to fight against oppression, including our own. I will never identify myself as an anarchist and an activist, and I really keep my mouth shut on these topics. I am a woman, a bisexual, a daughter of an immigrant, and a person who works hard up in poverty. Because of who I am, I always confront oppression when I see it, even if it comes from within my own circle. Anarchism is a strong movement, but an exclusive movement is a strong movement.

women need to feel safe to express themselves freely and put forth their ideas knowing that they will be taken seriously. Men need to help us to create a respectful environment for all to be heard and valued.

Women and men need to nurture ourselves, take time to heal ourselves, and not feel guilty about it.

...to poor people... educate you on this topic. He wrote it
to poor women make you can not let them put any color
to poor people. So there are no more poor people.

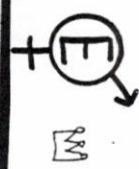
When need to abdicate their power when the mainstays targets them
 "suoalors", leaders and authorities in the development. Refer
 to women, young people, women, speakers, speakers, speakers, refer
 speak at conferences, put as to show the out. This also means giving
 women the floor to speak and feeling what it's like to listen
 instead to speak.

been doing it our entire lives and it's draining. Women have the choice to keep their mouths shut in the face of female oppression, men must earn women's trust by never failing to confront all oppression, including sexism. Show us you are our allies, because I can tell you that we won't trust you if you fail to advocate and fight alongside us. We have a vested interest in ensuring our dignity and safety, whereas you have the privilege to ignore our issues.

Give recognition to those who do the shit work, and the people (particularly women) who do a great job without all of the glory and fantasy men usually get.

Women need to be in decision-making ("leadership") roles. Women need to have a say in group policies and direction, not just men. Structure meetings and gatherings around inclusion of all ideas. Don't assume that because a woman (or a member of any other underrepresented group) is quiet, they don't have anything to say. Do check-ins at the beginning of the meeting: -let people introduce themselves

MISHAP #11



Thanks to C.S. Neale

The current rise of anarchy and other radical, anti-authoritarianism is often wonderful, insightful, and inspiring. There is, however, an age-old pathology that still diminishes and disrupts our ability to unify and be completely effective. In my experience and through what I see and read in other anarchist circles, the reality of sexism, male domination and privilege, and the refusal to deal seriously with these realities, is once again undermining anarchist organizing and activity.

I've run into quite a few people in anarchist/activist/punk circles who claim to be "not sexist" as an excuse for not working on or even discussing sexism and male domination, and the concrete effects of these on women in society and our own circles. I have been the same way—a few songs, books, patches that say the right things seem to be enough. Through wider experience, seeking out stories, women's friends, and thinking, I realized that I wasn't the reality of oppression of women and my own participation in it, I chose to confront it. I haven't always been successful, nor dealt with everything, but I will continue to think and work on and against the institution of patriarchy and its thousands of permutations/effects.

Aside from the fact that almost no one could possibly be untouched by the dominant values and attitudes of our society—white, male, dominating—I have to wonder if people's claims to be "not sexist" are not just a convenient ploy to avoid painful discoveries, responsibility, and guilt. It is much easier to ignore it, especially for men, or relegate feminism to the dreaded "single-issue" status. Well, they say, anarchy is against the totality of oppression, so we can't be side-tracked by single-issues, but must attack the whole mega-machine. I would argue that by leaving out feminist thought, challenges and actions, then we are not attacking all of the Machine; for male domination is not only part and parcel of it, but exists outside of it as well—right down to ourselves. Bringing down techno-capital will not automatically erase sexism and male-domination: the tentacle of levathian can writhe and struggle without the body, to speak in poetic abstraction.

Another fact—better, from a reluctant radical male's viewpoint—is to in groups like NOW, or even with the religiously moralistic right-wing organizations. Such a comparison is woefully ignorant, and does more to form us of the lack of understanding of feminism and male domination/sexism than anything else outside of outright hostility and abuse of women.

To return to an earlier mentioned theme, I wonder about this equating the saying of the words "I'm not sexist" with not having to fight, study, and understand male domination and sexism. Hey, then if you're not a capitalist—an anti-capitalist—then you don't need to work against capitalism!

Problem solved (only in your mind) by not dealing with it. The reality is that, like capitalism, we are all involved in sexism whether we want to be or not. The question isn't whether we're going to deal with it or not, but how we're going to fight it. It's sad that a lot of anti-male domination as something to fight. What does it say about the level of liberatory consciousness if male domination and privilege isn't even mentioned?

To deny there is a problem with sexism in anarchist circles or other anti-authoritarian movements, is to deny the voices of the countless women—persecuted and voices. To deny is to discount these women's experience and culture. So much of the anarchist-feminist writing that I've come across deals solely with identifying sexism within anarchist communities. Who can move onto a larger vision—theory of anarchist-feminism and life—when you've first got to combat the sexism of fellow anarchists? Can a woman or man argue for anarchist-feminism knowing that the anarchists aren't all feminist and the

feminists aren't all anarchists? Yes, of course. That is why anarchist-feminism is so important a bridge between these two movements that both hold domination to be wrong. Anarchist-feminism and anarchism as a whole—is evaded by anarchist men who can't get their act together, who don't want to see themselves as participating in oppression because they are supposedly against all oppression.

All the anarchist raging, in so many circles, against liberals and leftists, reminds me of what anarchist-feminists have been writing and saying for years about sexist male anarchists: they don't go far enough in their analysis; they're comfortable with the way things are and don't want to lose their superior position; they pay lip service to radical change (eliminating sexism), but don't really do anything about it; etc.

It is time for men to start actually thinking about male domination and sexism. Look deep, try and defend the attitude that working on sexism isn't important. Read some writings, from an anarchist perspective, feminist perspective, and from within around the world involved in day to day life, as well

MISHAP #11—OCT. 2000
PO BOX 5841
EUGENE, OR 97405

Out of this Po Box, propaganda flows:

- DURGA #3—the best anarchist-feminist zine around.
- ANARCHISTS ARE GOING TO EAT YOUR CHILDREN—question and answer guide about Anarchy and Eugene.
- MATHAP #7,8,9.

get in touch!

Get your SLUG & LETTUCE and HEARTATTACKS here, all you locals. Send stamps, or look around town.
HEATSEEKER and WEAPON can be reached through this Po Box. Please mark on the envelope that you want H.S. or Weapons, and I'll get it to Heaton Seeker, who is way underground in his secret bunker, plotting.

Steel Now, Pay Never

SHOPLIFTING

This section presents some general guidelines on thievery to put you ahead of the impulse swiping. With some planning ahead, practice and a little nerve, you can pick up on some terrific bargains.

Being a successful shoplifter requires the development of an outlaw mentality. When you enter a store you should already have cashed the joint so don't browse around examining all sorts of items, staring over your shoulder and generally appearing like you're about to snatch something and are afraid of getting caught. Enter, having a good idea of what you want and where it's located.

Camouflage is important. Be sure you dress the part by looking like an average customer. If you are going to rip-off expensive stores (why settle for less), act like you have a chauffeur driven car double parked around the corner. A good rule is dress in the style and price range of the clothes, etc., you are about to shoplift. The reason we recommend the more expensive stores is that they tend to have less security guards, relying instead on mechanical methods or more usually on just the sales people. Many salespeople are uptight about carrying out a bust if they catch you. A large number are thieves themselves.

The best time to work out is on a rainy, cold day during a busy shopping season. Christmas holiday is shoplifter's paradise. In these periods you can wear heavy overcoats or loose raincoats without attracting suspicion. The crowds of shoppers will keep the nosy "can't-help-you's" from fucking up your style.

Since you have already checked out the store before hitting it, you'll know the store's "blind-spots" where you can be busy without being observed too easily. Dressing rooms, blind alley aisles, and washrooms are some good spots. Know where the cashier's counter is located, where the exits to the street and storage rooms are to be found, and most important, the type of security system in use.

If you are going to snatch in the dressing room, be sure to carry more than one item in with you. Don't leave tell-tale empty hangers behind. Take them out and ditch them in the aisles.

An increasingly popular method of security is a small shoplifting plastic detector attached to the price tag. It says "Do Not Remove" and if you do, it electronically triggers an alarm in the store. If you try to make it out the door, it also tips the alarm system. When a customer buys the item, the cashier removes the detector with a special deactivation machine. When you enter the store, notice if the door is rigged with electronic eyes. They are often at the waist level, which means if the item is strapped to your calf or tucked under your hat, you can walk out without a peep from the alarm. If you trigger the alarm either inside the store or at the threshold, just dash off lickity-split. The electronic eyes are often disguised as part of the decor. By checking to see what the cashier does with merchandise bought, you can be sure if the store is rigged. Other methods are undercover pigs that look like casual shoppers, one-way mirrors and remote control television cameras. Undercover pigs are expensive so stores are usually understaffed. Just watch out (without appearing to watch out) that no one observes you in action. As to mirrors and cameras, there are always blind spots in a store created when displays are moved around, counters shifted, and boxes piled in the aisles. Mirrors and cameras are rarely adjusted to fit these changes.

TECHNIQUES

The lining of a bulky overcoat or loose raincoat can be elaborately outfitted with a variety of custom-made large pockets. The openings to these pockets are not visible since they are inside the coat. The outside pockets can be torn out leaving only the opening or slit. Thus you can reach your hand (at counter level) through the slit in your coat and drop objects into the secret pockets sewn into the lining. Pants can also be rigged with secret pockets. The idea is to let your fingers do the walking through the slit in your coat, while the rest of the body remains the casual browser. You'll be amazed at how much you can tuck away without any noticeable bulge.

A good idea is to work with a partner. Dig this neat duel. A man and woman walk into a store together looking like a respectable husband and wife. The man purchases a good belt or shirt and engages the salesmen in some distracting conversation as he rings up the sale. Meanwhile, back in the aisle, "wife" is busy rolling up two or three suits. Start from the bottom while they are still on the rack and roll them up, pants and jackets together, the way you would roll a sleeping bag. The sleeves are tied around the roll making a neat little bundle. The bundle is then tucked between your thighs. The whole operation takes about a minute and with some practice you can walk for hours with a good size bundle between your legs and not appear like you just shit in your pants. Try this with a coat on in front of a mirror and see how good you get at it.

Another team method is for one or more partners to distract the sales clerks while the other stuffs. There are all sorts of theater skills possible. One person can act drunk or better still appear to be having an epileptic fit. Two people can start a fight with each other. There are loads of ways, just remember how they do it in the next spy movie you see.

By taking only one or two items, you can prevent a bust if caught by just acting like a dizzy Kiepo socialite getting Kicks or use the "Oh-gee-I-forgot-to-pay" routine. Stores don't want to hassle going into court to press charges, so they usually let you go after you return the stuff. If you thought ahead, you'll have some cash ready to pay for the items you've pocketed, if caught. Leave your ID, and phone book at home before going shopping. People rarely go to jail for shoplifting, most if caught never even see a real cop. Just be like a fucker and the most you'll get is a lecture on law and order and a warning not to come back to that store or else.



Trashing

Ever since the Chicago pigs brutalized the demonstrators in August of 1968, young people have been ready to vent their rage over America's inhumanity by using more daring tactics than basic demonstrations. There is a growing willingness to do battle with the pigs in the streets and at the same time to inflict property damage. It's not exactly rioting and it's not exactly guerrilla warfare; it has come to be called "Trashing." Most trashing is of a primitive nature with the pigs having the weapon and strategy advantage. Most trashers rely on quick young legs and a nearby rock. By developing simple gang strategy and becoming acquainted with some rudimentary weapons and combat techniques, the odds can be shifted considerably.

Remember, pigs have small brains and move slowly. All formations, signals, codes and other procedures they use have to be uniform and simplistic. *The Army Plan for Containment and Control of Civil Disorders*, published by the Government Printing Office, contains the basic thinking for all city, county and state storm troopers. A trip to the library and a look at any basic text in criminology will help considerably in gaining an understanding of how pigs act in the street. If you study up, you'll find you can, with the aid of a bullhorn or properly adjusted walkie-talkie, fuck up many intricate pig formations. "Left flank-right turn!" said authoritatively into a bullhorn pointed in the right direction will yield all sorts of wild results.

You should trash with a group using a buddy system to keep track of each other. If someone is caught by a pig, others should immediately rush to the rescue if it's possible to do so without sustaining too many losses. If an arrest is made, someone from your gang should take responsibility for seeing to it that a lawyer and bail bread are taken care of. Never abandon a member of your gang.

Avoid fighting in close quarters. You run less risk by throwing an object than by personally delivering the blow with a weapon you hold in your hand. We suppose this is what pigs refer to as "dirty fighting." All revolutionaries fight dirty in the eyes of the oppressors. The British accused the Minutemen of Lexington and Concord of fighting dirty by hiding behind trees. The U.S. Army accuses the Viet Cong of fighting dirty when they rub a pointed bamboo shoot in infected shit and use it as a land mine. Mayor Daley says the Yippies squirted hair spray and used golf balls with spikes in them against his innocent blue boys. No one ever accused the U.S. of being sneaky for using an airforce in Southeast Asia or the Illinois State Attorney's office of fighting dirty when it murdered Fred Hampton and Mark Clark while they lay in bed. We say: all power to the dirty fighters!

WEAPONS FOR STREET FIGHTING

Spray Cans

These are a very effective and educating method of property destruction. If a liberated zone has been established or you find yourself on a quiet street away from the thick of things, pretty up the neighborhood. Slogans and symbols can be sprayed on rough surfaces such as brick or concrete walls that are a real bitch to remove unless expensive sandblasting is used.

The Slingshot

This is probably the ideal street weapon for the swarms of little Davids that are out to down the Goliaths of Pigdom. It is cheap, legal to carry, silent, fast-loading and any right size rock will do for a missile. You can find them at hobby shops and large sporting goods stores, especially those that deal in hunting supplies.

By selecting the right "Y" shaped branch, you can fashion a home-made one by using a strip of rubber cut from the inner tube of a tire as the sling. A few hours of shooting stones at cans in the back yard or up on the roof will make you marksman enough for those fat bank windows and even fatter pigs.

Slings

A sling is a home-made weapon consisting of two lengths of heavy-duty cord each attached securely at one end to a leather patch that serves as a pocket to cradle the rock. Place the rock in the pouch and grab the two pieces of cord firmly in your hand. Whirl the rock round and round until gravity holds it firmly in the pouch. When you feel you have things under control, let one end of the cord go and the rock will fly out at an incredible speed. You should avoid using the sling in a thick crowd (roof-top shooting is best). Practice is definitely needed to gain any degree of accuracy.

Flash Guns

Electric battery-operated flash guns are available that will blind a power-crazy pig, thus distracting him long enough to rescue a captured comrade. Check out camping and boating supply stores.

Tear Gas and Mace

Personalized tear gas and mace dispensers are available for self-defense against muggers. Well, isn't a pig just an extra vicious mugger?

Anti-Tire Weapons

Don't believe all those bullshit tire ads that make tires seem like the Superman of the streets. Roofing nails spread out on the street are effective in stopping a patrol car. A nail sticking out from a strong piece of wood wedged under a rear tire will work as effectively as a bazooka. An ice pick will do the trick repeatedly but you've got to have a strong arm to strike home. Sugar in the gas tank of a pig vehicle will really fuck-up the engine.



BY ABBIE HOFFMAN

as involved in struggles for land and liberty. You'll see that these wimmin often fight not only the governments and corporations, but the men in their communities as well. Go beyond accepting the mainstream idea—see for yourself. Listen to what wimmin have to say, if they are comfortable talking to you. That said, it is not up to wimmin to educate men about sexism and male domination, just like it isn't up to people of color to educate whites about racism. Use your open, revolutionary mind to search out and learn about wimmin's reality. We are a scene that puts a high priority on thinking and learning for one's self, so let's do that. Realize that just like we're all involved, to varying degrees, in capitalism, we're also touched by sexism, racism, and heterosexism.

Men need to start talking to other men about sexism and male domination. About what our culture says a man should be and what we'd like to be. I see almost no writing and discussion on the topic of men challenging their own and others' sexism; struggling to re-create the kind of non-authoritarian men they'd like to be. Patriarchy affects men negatively as well: it grants you power you may not even be aware of, but still exploit; superiority and privilege that cannot be accessed by most females; it forces a his-story of oppression upon you, one you have to accept or reject. To reject, we must fight against male domination.

There's a thousand bad things about being at work, but I've been bothered by one in particular lately: the lack of a good word. Or, in a different parlance, very little positive reinforcement. (OK, the jokesters amongst you say, What's positive about work?) I'm not talking about the boss rallying the workers with a "good job" speech, so like politicians standing before a sea of little waving flags and lip-synching platitudes pondering to the "American people". No, I mean the people who work together everyday just giving each other a pat on the back every now and again.

Workplaces should be the main focus of those university sociologists (and psychologists). Where else do you find people forced to be together—often under stressful circumstances—who wouldn't choose each other's company unless economic necessity mandated it? Individual differences—from taste in music to highly charged political/social conflicts—must often be put aside in order to get the job done. We may already be at odds because of our different experiences and political outlooks, but the thing we have in common is the job, the work.

I work in a factory—small, but still a factory—making bicycles. The process has many steps which are conferred to individuals in the "line". Basically, there's a starting point and an end point. A mistake early in the process magnifies as it travels through the line. It can be a minor hassle or a major catastrophe depending on the mistake, and the time pressure of the delivery date. All this is common to the process. Mistakes will be made, like in anything we do. My main complaint—barring how the mistake is presented, i.e., nicely or rudely—is that I only hear when something goes wrong. The paint is light here, there's a scratch here, or anything. The five bikes that passed flawlessly before the mistake are unremarked upon, but the last one with a problem is brought to my attention. We do need to identify mistakes, for training and to prevent future ones, but would it kill anyone to say, "hey, nice paint job? To say, 'Great looking welds', every once in a while? Is it too much to ask for a little co-worker support? To recognize all that was right, instead of just what was wrong? Granted, the conditions in a business, a job, aren't pleasant and conducive to support, but this attitude permeates so many aspects of our lives.

However naive or simple—but sincere—I wish that we'd all take the time to point out what's right, good, and inspiring in other's actions, words, living. In our own, too. It's not always arrogant or immodest to recognize the good things we do. It is important to hear about the bad, or the mistakes, but we always seem to leave out the good. Encouragement, eh?

From an anarchist perspective—which tends to be mostly oppositional—it would be nice to hear some identification of the right-on things that people do. On their own, without benefit of an anarchist analysis, many people practice mutual-aid: helping each other move, get a house project done, offer a place for someone to stay, make meals for their friends, lend tools or books, as well as the countless volunteer projects people participate in. We all need to point out the positive and give encouragement. Even the most cynical among us like to hear praise. Anarchists here can start by taking the time to list and support the positive, helpful community oriented projects—like the Grass Roots Garden (Go Free Skool!)—even if they aren't anarchist themselves. Beyond just recognizing some good works, this could prove illustrative for those in the community who charge that anarchists have no conceptual nor concrete alternative to hierarchical capitalism. We can answer, "Well, your neighbors are living it right now. Helping each other with their gardens, teaching each other canning techniques, passing on kid's clothes, running each other to appointments, etc." By pointing out that people are already participating in things that are in line with anarchy, we can bridge a gap between each other. Such encouragement can also ease the stress of dysfunctional work environments. I sure don't want to be at work everyday, but it is easier to get through when someone recognizes that the work I do is nice (or, in other circumstances—like in a sweat shop—the work someone does is crappy—nice in a rebellious way!). A few kind words go farther than a whole lot of mean ones.

To reject male privilege

and feminism: rejecting male privilege; gay, lesbian, bi, and transgender realities and how they relate to/affected male domination; race, class, and sexism; 'reclaim' men; and whatever people think is important. Throughout, Write for more details about this or the conference. Send in your proof of address for a special price!

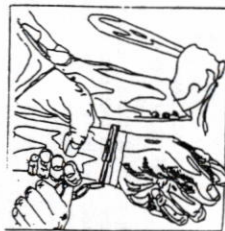
There will be a conference/punk fest taking place in Eugene in January 2001. The focus of the three-day event will be rejecting male privilege and fighting patriarchy. I'm working on a zine entitled: Slaveryhood is Powerful! A Real Men-Fest too. It will be shared at the conference. It's a wide open and right kind of men would we like to be? sexism and male domination in society, movements and in our heads; pornography; anarchyism



We first need to acknowledge it.

BREAK THE CHAINS

"Only when we have lost everything are we free to do anything" - Chuck Palahniuk, *Fight Club*
#1 October-November 2000



AN INTRODUCTION TO THE NORTHWEST ANARCHIST PRISONERS SUPPORT NETWORK

The N.A.P.S.N. has been formed to deal with the increasing level of police and state repression, due to the growing anarchist and revolutionary current in the Northwest. As the level of resistance increases, it is now more important than ever to support those comrades who have been kidnapped by the state due to their beliefs and actions.

While it is important to support political prisoners from around the world, we believe it is necessary to focus our energy and limited resources on those imprisoned in our own region. Although we are primarily an anarchist collective, we are not limiting our support to anarchist prisoners alone. Freedom fighters, Eco-warriors, animal liberators, urban insurrectionaries, and individuals who have been framed and/or wrongly imprisoned for self-defense and standing up for their ideas all need and deserve our support and solidarity.

Our goal is to provide financial and emotional support and revolutionary solidarity to our comrades and allies in the Northwest. This will include corresponding to prisoners, raising funds through benefits and raising public awareness by publishing their written works and facts on their situations. We will also organize public events such as teach-ins, forums and speak-outs about Cointelpro, the Prison Industrial Complex, and anti-authoritarianism.

We won't let them take another one down... without a fight!

For more information call 343-8548
FUTURE POLITICAL PRISONERS OF AMERICA (FuPPA)

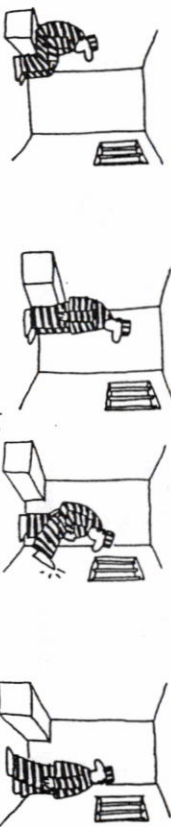
PLEASE MAKE YOUR DONATION TO SUPPORT AN ANARCHIST POLITICAL PRISONER

A letter can cost as little as 30¢

PO BOX 11331, EUGENE, OR 97440, USA

OR

BCM 1715, LONDON WC1N 3XX, UK



capital: wealth (money, property, or labor) . . . which can be used to create more wealth. example: factory owners who profit from selling goods created by the labor of workers in their factories are able to purchase more factories.

capitalism: the "free exchange of goods and services" . . . in which those who have capital are able to collect more, at the expense of those who do not.



The alienation, distrust and exhaustion we all feel in this society multiply our needs, and we run to commodities (invited with fetishistic power as they are by advertisements) hoping they can save us. But purchasing them only perpetuates our misery. For every time you buy something in this system, you're buying the whole system; you're giving your money to the corporations to reinforce their power, and to get that money, you have to give your labor to them too. That's more labor for them to maintain "business as usual," and less freedom for you to fight back!

OMNIPRESENCE Is Our Selling Point

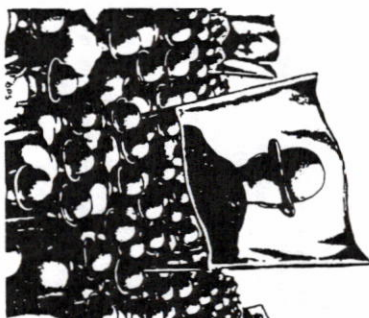
You see our insignia everywhere you go. It's on your clothes, on your television screen, on the walls of every street, in the pages of every magazine. It's branded upon your mind. You see it a thousand times more frequently than you see your nation's flag; you see it at least as often as you see your mother's face.

We don't invest in communication to inform you about our products; we aim to promote our desires, so much as we are spreading mystification. We are the desires of the new age; everywhere. You see it on the walls of every street, in the pages of every magazine. You see it on the walls of every street, in the pages of every magazine. You see it on the walls of every street, in the pages of every magazine.

Modern society is centered around the production and distribution of material goods, rather than the happiness and satisfaction of its participants.

Modern man thinks of his life in terms of what he has to show for it, rather than considering the life itself.

Competition means that we don't get to come together and decide what would best for ourselves and the world as a group, nor do we get to decide those things as individuals. Instead, the projects our species undertakes and the changes we make in the world are decided by the laws of competition, by whatever SELLS the most.



NO LIFE
9 A.M. TO 5 P.M.
MON. TO FRI.
BRAIN CLEANING

I DIDN'T GO TO WORK TODAY...
CLASS WAR
...I DON'T THINK I'LL GO TOMORROW

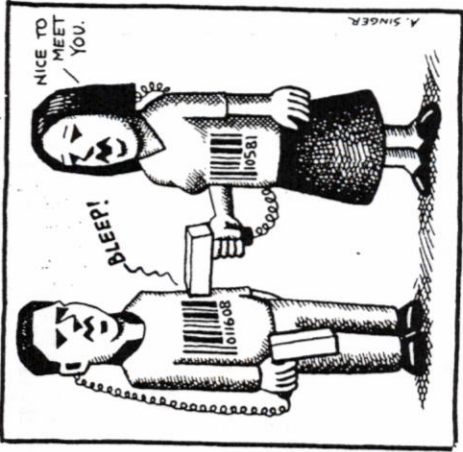


ABOLISH THE ECONOMY

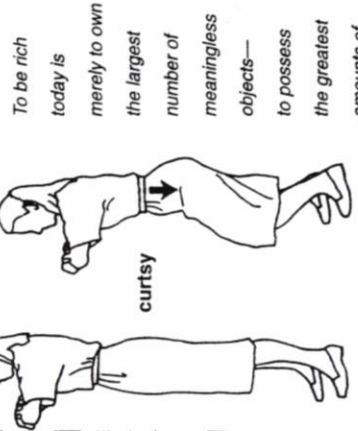
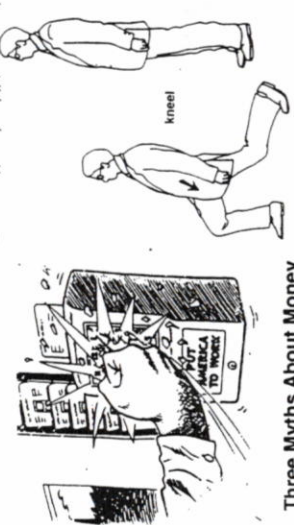
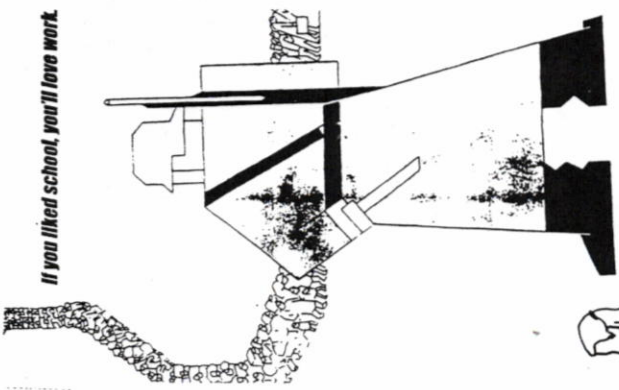
JUST DO IT.

Working class rebels

GENERIC PEOPLE
(SCANNING EACH OTHER)



If you liked school, you'll love work.



Worker bees can leave
Even drones can fly away Trump
The queen is their slave

fuck work

Three Myths About Money

- Money can be used for good or evil, but is fundamentally neutral. Someone may use money to do good things, but that hardly makes it neutral. ...The fact that someone can accomplish 'good' things by killing 'bad' people doesn't make killing neutral. Whatever form it takes, using domination to further one's agenda is not benign or healthy.
- The only way for everyone to get everything they need is by using money. This could not be further from the truth. If people treat each other with compassion and provide through mutual-aid, then everyone gets what they need. Money on the other hand only serves to consolidate power, and therefore guarantees that fewer and fewer will be provided for.
- Money is Unlimited. Well this is true and false. Because money is just an abstraction with no physical limitations, technically the system can be tweaked in a way that gives someone unlimited power. However, because the system of money is, in essence, the consent of 'the masses' to be controlled by the few, it is strictly limited by the willingness of a community to abdicate its power to the wealthy.

By rejecting money as the ultimate authority in our personal and social relationships, we reclaim our autonomy and render this system of domination meaningless...

KUP
THE
RICHI

SENTENCE DISPROPORTIONATE

Someone please tell me that there couldn't possibly be a judge in this town who would sentence to seven years in prison a man who threw a rock (Register Guard Oct. 14). It must be one of those computer mix-ups where the spelling checker changes "seven months' probation" into "seven years in prison".

But what if it is true? This is unconscionable. Did he kill the officer? Is the officer disabled as a result of the rioter's actions? How does this sentence fit the crime? Most people convicted of domestic violence charges don't get this much time, and they're chronic offenders.

But is this really about Robert Thaxton throwing a rock? Or could this be more of a statement against his political beliefs? If I were an anarchist, I would feel pretty justified in thinking that the state is against me.

- Wendy Fuller (10-17-99) Eugene

We Have the World to Win and Nothing to Lose!

Under the current order, our lives are only nominally our own. Our governments, our employers, banks and insurance companies have more say about how we dress, look, think and what we imbibe than we do. If every facet of our lives is measured, timed, bought and sold, then can we be said to be alive, or have we become animated machinery?

To turn away from this horrifying existence is to become an outcast, to drift off into marginalization and cross the boundary into illegality.

by Rob Los Ricos

Rob is currently serving a 7 year, 4 month sentence for his involvement in the June 18 Reclaim the Streets riot in Eugene. You can write him at:

Robert Thaxton
#12112716
Oregon State Prison
2605 State St.
Salem, OR 97310



A.P.A.N.
Anarchist Prisoners' Legal Aid Network
818 SW 3rd Avenue PMB #354 Portland OR 97204 USA

Philly420 Legal Support Fundraising. Update - 9/12

The Philly 420 are out of jail, but court cases and legal fees are by no means over. We have a fundraising goal of \$200,000! Here's the low-down on what we're raising money for:

(215) 701-7311 or sending email to nepon@antisocial.com

P-DAG

POB 40683

Phila, PA 19107-0683

Fight the Man

LOOK! IT'S ANOTHER ZINE
FROM ANARCHIST PRISONER
ROB LOS RICOS

aka

Rob Thaxton

Eugene Anarchist Action Collective
& Uncivilized Books

c/o AAA

P.O. Box 11331

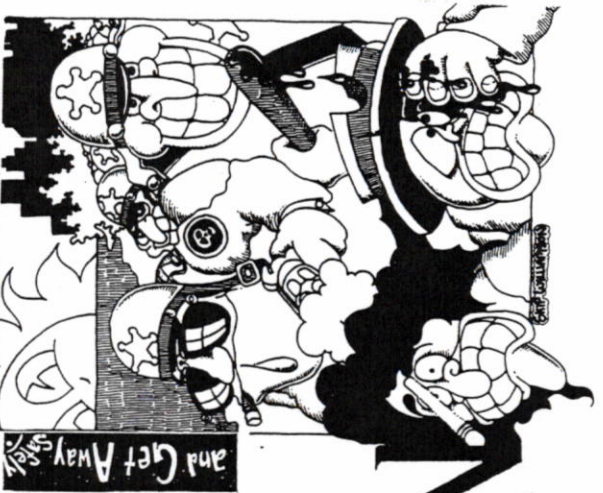
Eugene, OR 97440



FUCK YOU BEARDEN

LOS ANGELES: As of August 25, 5-8 people still in jail! Five people with felonies and 2-30 people with misdemeanors going on trial Aug. 29-Sept. 6. This is out of 198 arrested throughout the convergence week.

Send support/ receive info: Midnight Special Law Collective, 323/939-3039, www.drklia.org. Tax-free donations to "Media Island International" or otherwise to "Midnight Special Law Collective" 2238 Redondo Ave, LA, CA 90016.



WHAT'S HAPPENING with FREE and CRITTER?

Trying Developments for Activists Jeffrey Luers and Craig Marshall

"There seems to be a conscious program underway to isolate and undermine Eugene's anarchist community. If history is any guide, this should be understood as the first step in an attack on activism overall. If Free and Critter are not defended, in the political arena as well as in court, we can only expect more trouble for progressive activists of all stripes."

- the Free and Critter Legal Defense Committee

It has been a trying and emotional time here in Eugene, Oregon. As many of you know, our friends and fellow activists Jeffrey Luers, Free, and Craig Marshall, Critter, have been incarcerated since June 16, 2000. Both men plead "not guilty" to nine felony charges, including arson, and one misdemeanor. After a delay, both men's pre-trial arguments started November 8th. Once the jury was selected, two days of the trial ensued only to have everything thrown into disarray with terrible news. The Free and Critter Legal Defense learned that Monday morning, November 20th, Free's defense attorney, Ken Morrow, suffered a fatal heart attack! The confusion following this unprecedented turn of events has led to motions of severance, mistrial and new plea bargains from the deputy district attorney prosecuting the case, Caren Tracy.

Free's parents, here in Eugene for the trial, scrambled to the courthouse with members of the Legal Defense Committee to learn what may be in store for the trial, which was a long way from it's close. No one seemed to know quite what to do. There has never been a case of a lawyer dying during their trial in Oregon. Mark Spence, a court-appointed attorney, was assigned temporarily to help Free through the transition. He moved for a mistrial. Brian Barnes, Critter's lawyer, moved to sever the cases allowing Critter's case to continue with the same jury. The judge decided to hear oral arguments Tuesday the 21st at 9:30am.

How was the trial going?

The news has been bewildering and devastating to Free's family and support group. Despite early setbacks, many have felt that that momentum was building for the defense. The defense attorneys made several motions to suppress evidence from the searches of a warehouse and the car driven by Critter and Free the night that they were arrested. Objections were raised about a questionably obtained search warrant and items seized but not named on the warrant. Several cops testified. All the motions to suppress evidence were denied by the judge.

Tuesday, November 14, jury selection started and took all day. It was a scary process that included the prosecutor arguing to keep people who admitted prejudice against anarchists and protests in general. Throughout the selection, Tracy kept emphasizing the need for people to be able to convict on circumstantial evidence and not just hard facts like eyewitnesses. Oregon State law gives both forms of evidence the same weight.

Wednesday, November 15, jury selection continued. Twelve jurors were selected and two alternates, using 49 out of 50 in the jury pool. The jury consists of 9 men and 3 women, all of whom are white.

After a lunch break, the jury took a bus trip to the warehouse where Free was staying and where the cops raided. They also went to the two sites in question, Tyree Oil Co. (where devices were found but no fires occurred) and the Joe Romania truck dealership (where a truck was burned and approx. \$40,000 dollars of damage occurred).

Thursday, November 16 began with opening statements. Tracy gave a very long, detailed argument laying out the prosecution's basic story. Morrow emphasized the difference between arson and criminal mischief. Barnes casually yet matter-of-factly mentioned the speculative nature of the prosecutor's case and the lack of one piece of hard evidence.

The state then started calling witnesses including a manager at Tyree Oil, the site of one of the alleged arsons, a Eugene cop on the bomb squad, as well as one other cop and a detective who were involved in tailing Free and Critter's car. The prosecution tried to weave its circumstantial evidence together and scare the jury with stories of fires and explosions. The defense did a good job during cross-examination of pointing out holes in the prosecution's argument as well as questioning the integrity of the cops by exposing poor evidence gathering and tampering, misleading reports, dishonesty and bad memories.

Friday, November 17 one juror said she felt intimidated by the defendants and was scared they may have seen her address. She was dismissed and replaced with a female alternate. Most distressingly she spoke about this to "five or six" of the other jurors. A juror was seen talking with a witness for the prosecution during a break trying to talk up a job, and reports are that one male juror keeps going on about the politics involved locally and in the case. All of this is very scary.

The day continued with state witnesses, including more cops and an ATF agent involved in the raid and seizure of evidence. Also, a video of the warehouse was shown. Court was to resume Tuesday, November 21.



The Prison Industrial Complex and the Global Economy

by Eve Goldberg and Linda Evans

Welcome to the New World Order.

The proliferation of prisons in the United States is one piece of a puzzle called the globalization of capital. Since the end of the Cold War, capitalism has gone on an international business offensive. No longer impeded by an alternative socialist economy or the threat of national liberation movements supported by the Soviet Union or China, transnational corporations see the world as their oyster. Agencies such as the World Trade Organization, World Bank, and the International Monetary Fund, bolstered by agreements like NAFTA and GATT, are putting more and more power into the hands of transnational corporations by putting the squeeze on national governments. The primary mechanism of control is debt.

For decades, developing countries have depended on foreign loans, resulting in increasing vulnerability to the transnational corporate strategy for the global economy. Access to international credit and aid is given only if governments agree to certain conditions known as "structural adjustment."

In a nutshell, structural adjustment requires

Prison Statistics

- 2,700,000 people are either locked up in county, state, or federal prisons, or are under legal supervision.
- Each week, 1,600 more people go to jail than leave.
- The overall prison population has risen 200% since 1980.
- The female prison population has risen 275% since 1980.
- 90% of women in prison are single mothers - there are 167,000 children with incarcerated mothers.
- In 1980, 33% of federal prisoners were people of color. In 1995, 64%.
- African Americans constitute 13% of drug users but 35% of drug arrests, 55% of drug convictions, and 74% of prison sentences.
- In 1995, 52% of all crack cocaine users were white, while 38% were African Americans. However, of those sentenced for crack offenses, 88% were African American, only 4.1% were white.
- 1,471 African Americans per 100,000 were incarcerated in 1993, 203 whites per 100,000 were incarcerated.
- For non drug offenses, African Americans get prison terms that average about 10% longer than Caucasians for similar crimes.
- It costs more per year to send a person to prison for a year than to Harvard University for a year.

cuts in social services, privatization of state-run industry, repeal of agreements with labor about working conditions and minimum wage, conversion of multi use farm lands into cash crop agriculture for export, and the dismantling of trade laws which protect local economies. Under structural adjustment, police and military expenditures are the only government spending that is encouraged. The sovereignty of nations is compromised when, as in the case of Vietnam, trade sanctions are threatened unless the government allows Canned figs to litter the countryside with billboards, or promises to spend millions in the U.S.-orchestrated crackdown on drugs.

The basic transnational corporate philosophy is this: the world is a single market; natural resources are to be exploited, people are consumers, anything which hinders profit is to be routed out and destroyed. The results of this philosophy in action are that while economies are growing, so is poverty so is ecological destruction, so are sweatshops and child labor. Across the globe, wages are plummeting, indigenous people are being forced off their lands, rivers are becoming industrial dumping grounds, and forests are being obliterated. Massive regional starvation and "World Bank riots" are becoming more frequent throughout the Third World.

All over the world, more and more people are being forced into illegal activity for their own survival as traditional cultures and social structures are destroyed. Inevitably, crime and imprisonment rates are on the rise. And the United States law enforcement establishment is in the forefront, domestically and internationally, in providing state-of-the-art repression.

Within the United States, structural adjustment (sometimes known as the Contract With America) takes the form of welfare and social service cuts, continued massive military spending, and skyrocketing prison spending. Walk through any poor urban neighborhood: school systems are crumbling, after school programs, libraries, parks and drug treatment centers are closed. But you will see more police stations and more cops. Often, the only "social service" available to poor people is jail.

The dismantling of social programs, and the growing dominance of the right-wing agenda in U.S. politics has been made possible, at least in part, by the successful repression of the civil rights and liberation movements of the 1960s and '70s. Many of the leaders - Martin Luther King Jr., Malcolm X, Fred Hampton, and many others - were assassinated. Others, like Germaine Jagan Pratt, Leonard Peltier, and Mumia Abu-Jamal, have been locked up. More than 150 political leaders from the black liberation struggle, the Puerto Rican independence movement, and other resistance efforts are still in prison. Many are serving sentences ranging from 40 to 90 years. Oppressed communities have been robbed of radical political leadership which might have led an opposition movement. We are reaping the results.

The number of people in U.S. prisons has more than tripled in the past 17 years from 500,000 in 1980 to 1.8 million in 1997. Today, more than 5 million people are behind bars, on parole, probation, or under other supervision by the criminal justice system. The state of California now spends more on prisons than on higher education, and over the past decade has built 19 prisons and only one branch university.

Add to this the fact that increasing numbers of women are being locked up. Between 1980 and 1994, the number of women in prison increased five-fold, and women now make up the fastest growing segment of the prison population. Most of these women are mothers leaving future generations growing up in foster homes or on the streets.

Welcome to the New World Order.

Losing Touch?

From GA editorial Issue #3

Green Anarchy (GA), a new publication inspired by the UK-based Green Anarchist newspaper, and intended to help the burgeoning GA network over here communicate, coordinate, and develop. We consider ourselves to be a part of both the anarchist and eco/animal-activist circles, but also an autonomous network in itself. This may seem separate to some, but overlapping autonomous networks may be the most effective way to coordinate resistance. This genuinely anarchistic form of self-organization also mimics the chaotic order of nature, where adaptation and self-regulation are the key to survival. The time is ripe to question "mass" organizing, as the notorious pamphlet "Anti-Mass Methods of Organizing" lays out clearly.

If GAs refused to support or participate in any movements that didn't share our analyses exactly, (which is most), that would be separatist. And yet many groups "on the left" do just that. GA-minded folks are some of the most "active" anarchists around, though we tend to extend solidarity selectively, and within limits, unlike some groups "on the left" who have openly allied with right-wing nationalists, the authoritarian left, "natural capitalist" gurus, and State Senators. But anyway...

Make no mistake, we DO have an agenda. Our priority is intersecting a serious critique of the inhumanity of modern society, and its reliance on the conveniences we take for granted. Basic survival needs such as food production, health care, self-defense and education are thoroughly controlled by massive corporate conglomerates that are so far removed from our selves and communities that they compete for our attention in glossy magazines and billboards. The sheer expanse of ecological devastation has left most of modern humanity desensitized to our role in the despoiling of our own habitat. This approach to the world is reflective of the same domestication we have imposed on other species in our service. But instead of relying on humans to survive, as they do, modern society just relies on the machines of production, and the soul killing rules of capitalism.

Modern humanity began with a literal loss of ground - relocation and exile. Now in the 20th Century (partly due to the policies of "development") we have lost touch with our roots in ecological cultures, and native traditions have been sacrificed to the global Wal-Mart. With the "green revolution" in agriculture in the 50s, and now with genetic engineering, we are entering a new phase of alienation: a biological (pardon the western terminology) loss of roots. This is a liquidation of the gene pool which began thousands of years ago with hybridization of plants and animals, and is culminating now in laboratories across the globe, where a "re-seeding" of life on earth is in its beginning stages. In the same way that conquistadores enslaved and domesticated native tribes in the service of global capitalist "trade" (wasn't much of a trade!), lifeforms are being reshaped in the image of capital. Is it a surprise that the most modern, high-tech society (ours) also shows the most apathy toward this brave new future?

To those who feel Green Anarchy does not adequately address racial oppression, we ask that you consider the issue in the context of our critique. Chemical and industrial disasters will impact the poor (and in most of the world, the non-white) disproportionately, and of course this is a result of capitalism's colonial/racist project, which continues to this day, disguised in the humanitarian rhetoric of such institutions as the World Bank and the IMF. The uniform agricultural practices, sweatshop labor, and strip mining in the global south reflects the white supremacist dehumanization of 75% of the world's population. And of course the criminalization of a generation of black and chicano youth carries on the legacy of slavery and colonialism.

What's the latest?

During the confusion the DA's office offered Free and Critter new plea bargains. Free was offered 156 months in prison and years of probation. In the deal Free would have to plead guilty to "Arson 1" and "Conspiracy to commit arson". Free decided against the offer and because of publicity of the trial due to his lawyer's death, decided that a mistrial would be in his best interest. Free may accept the services of defense attorney Bob McCrea, Morrow's long time friend and past law partner (additional funds of possibly \$15,000 need to be raised). He has 10 days to set a new trial date.

After considering advice from his lawyer and friends and talking with Free, Critter decided to accept the deal offered to him. Critter did not agree to admit guilt but acknowledged that it was possible for the prosecutor to convict on the evidence. Critter was sentenced Wednesday, November 22 to 66 months in prison with three years probation for "Conspiracy to commit arson" charge as well as 6 months and two years probation for the "Possession of a destructive device" charge. They are to run concurrently. It also appears that Critter will be eligible for a "boot camp" after 11 months. After completing this 6-month boot camp Critter would be eligible for early release. His attorney noted that Measure 11 forces people to make decisions they don't want to make.

A message from the Free and Critter Legal Defense Committee

The friends and family of Free and Critter want to thank all of you sincerely for your interest in their case and for your many supportive actions. We are a community in the midst of a battle many of you have fought before. Many of you understand the loneliness of prison and the uncertainty of political trials. Some of you have experienced the stress, intense emotion and depletion of resources that occurs when activists become targets of repression from the state. Below are addresses where you may write Free and Critter and give them the support they really need right now. Also, if you have the ability to help friends and family offset very expensive legal costs, please send money. If you can't send letters or money, please consider working on a campaign for political prisoners near you.

In solidarity,

Free and Critter Legal Defense Committee

BACKGROUND on the CASE

On June 23, 2000, Jeffrey "Free" Marshall were indicted on nine felony counts and one misdemeanor. The charges were placed on the "defendants acting together with others as yet unnamed," opening the door to a continuous investigation against activists in Eugene. There are serious suspicions about the motives of the state, the lack of evidence, and the accompanying media campaign to convict them in advance.

On June 16 at 1:30 AM, Luers and Marshall were stopped by Springfield police for a "routine traffic violation." (The car they were driving had a headline out.) When Springfield police called in their licenses, the Eugene Police Department ordered them held. They were then turned over to the Eugene police and booked at Lane County Jail on charges of Criminal Mischief and Arson.

The next day, the Eugene police told the media that Luers and Marshall were being held on suspicion of an arson at a Eugene car dealership, resulting in \$40,000 in damage. They claimed the arson occurred at the time of the arrest and, contradicting the Springfield police, stated that Eugene police followed the suspects from the scene.

On June 17, Eugene police obtained a warrant to search Luers' residence for specific items, including empty plastic containers, sponges, incense sticks, matches, rubber bands, paint, gasoline, and correspondence to the both of them. Another resident was detained and questioned for two hours. BATF was identified at the scene. Since that time, activists have reported continued surveillance of their homes and offices, by both the Eugene police and the FBI.

1. PLEASE WRITE:

Jeffrey Luers (Free) #1306729
101 W. 5th Street
Eugene, Oregon 97401

Craig Marshall (Critter)
POB 50263
Eugene, OR 97440

2. Organize a benefit and/or donate money for their legal defense, their jail fund for stamps and collect calls to jail support, so they can receive moral support from friends.

3. PLEASE SEND MONEY TO:

O.U.R. Credit Union
C/o Free and Critter Legal Defense Fund
P.O. Box 11922
Eugene, OR 97440

PO Box 11331
Eugene, OR 97440
greenanarchy@tao.ca

This article appears in the brand new issue of Green Anarchy (USA).
To order your own copy, or help us with circulation contact:

And as for @cion, being a "green anarchist" does not mean we only involve ourselves in activities that are specifically or outwardly "green" and "anarchist". Green Anarchy is not an ideology, but more of a critical perspective on what we call "history". There are many possible Green Anarchist visions, but a reluctance to construct an ideal goal for "the new society" is what differentiates us from "the left". We are attracted to struggles that reflect both green and anarchist ideas, which often leads us into alliances with native communities. GAs have been heavily involved in native solidarity at Big Mountain and Nevada Test Site, roadbuilding and logging, resistance in coalition with native groups, Zapatista and anti-capitalist peoples' movement solidarity, etc. Many of us are even involved in movements and actions that more directly confront the racist death penalty, police state, prison system, welfare policies, and racial profiling, as well as fighting neo-nazi demonstrations and supporting political prisoners.

Just look at Treeflesh zine or the Victory Gardens Project, both in Maine. Just look at the Justice Department in Canada who targeted Grizzly Bear Outfitters AND Neo-Nazi organizers with razor blade letters. Check out the decade long struggle of the Philadelphia-based biocentric, black liberationist MOVE organization. MOVE confronted both the racist police state AND the enslavement of animals and the waste and sterility of modern urban life, by living in the city in the same way most of us do in small towns and rural areas. These are only a few of our inspirations. Look around the world where millions of people still live in village-based communities, retaining cultural traditions, and fighting against the intrusion of arrogant multinationals tooth and nail.

You may argue with the "biocentric" viewpoint that informs primitivist concepts; you may be an anarchist who believes that our goal of eradicating power relations and domination only applies to humans - that humans rightly deserve to extract "wealth" and "resources" to be shared among all humans after the revolution. Or maybe you believe that once "the people" (or "the working class") takes over the factories and schools, technology will suddenly become a benevolent and ecological tool. But in this modern world where every impulse and activity is mediated by computers, electricity, petroleum products, "information", and religious (patriarchal) dogma, how are we so sure that the modern human could even survive without the conveniences (for us) of industrial life? The desensitization from our ecological niche (role) that domestication, patriarchy, and technology has produced has left much of modern society psychologically helpless - some of us to the point of a permanent state of denial.

Green Anarchists are determined to remain involved in the global anarchist movement, and to bring new visions to the table. While these visions are certainly informed by "the old ways", they are ever-evolving and adaptive. Unlike the "environmental movement" of this century, which seeks more laws restricting pollution and acquiring wild areas for preservation, Green Anarchy questions the very use of the concepts of "progress" and "production" and even "resources". These are not questions we feel can be put off for the next generation to sort out. The military scientists are already hard at work drafting up the brave new world, and as we speak the corporate media is preparing society to swallow it.

Will we carry on the industrial workers' revolution into this high-tech frontier? Or will we point to new directions for anarchy, based on the consciousness we have gained about the health of ecological systems, and the soul-lessness of the modern world? The opportunity to "turn this ship of fools" around is fading into (his)story before our eyes. Will we lose touch (ital) with our roots once and for all?

See you on the road, and in streets! Viva ELF! Viva ALF!

Anarchist Vision?

A response to Michael Albert's "Anarchism Today" Commentary on ZNet

By Angie Parsons

In Michael Albert's latest ZNet Commentary on the potential of the current anarchist movement and ideology, he reveals his hopes and expectations that civilization might transform itself into a healthy, happy society without authoritarian government and capitalism, if only the "anarchist alternative" were presented in a palatable and accessible way.

A "lack of anarchist vision" is cited as the fundamental flaw of today's anarchists. He describes what he sees as new "strange" and "odd" anarchist tendencies against political structures, institutions, technology, and mainstream lifestyle choices such as "sports, TV and religion", as some kind of distraction from the anarchist goal. But what Albert fails to completely comprehend is that for MANY (obviously not ALL) anarchists today, these criticisms are serious, and in fact they ARE an anarchist vision in themselves. Most of today's anarchists active in direct action movements seem to share the vision that the entirety of the social order is a death machine. At this stage in history, how could one disagree that it should be shaken to its roots? When a cancerous growth is removed, it isn't replaced with another, benign growth. The body is left alone to recover and begin functioning healthily again, if possible. In the minds of many of today's anarchists (and not just of the green variety), civilization itself has come into question, along with all its "civil" institutions.

Unfortunately for Albert, there is no single "anarchist goal" for mainstream society to have clarified. There are many visions of possible anarchist existence, which only reinforces the need to encourage autonomous community networks, tribalism, bioregionalism, collectives and other forms of truly anarchist social organization. *Autonomy* is not the same as isolationism or sectarianism. There are ways we can all cooperate to create networks of mutual aid that benefit people with varying viewpoints, and that solve problems like some of those Albert suggests. Ideology and political party-building can only go so far in attracting the mainstream to non-authoritarian, non-commercial self-organization. It is the creation and development, and the success at inspiring a plurality of examples of autonomous networks for food, housing, education, transportation, and personal transformation, that will make the real difference between self-marginalization and the spreading of anarchist ideas. So far, anarchists have a relatively bad track record in this area, but more and more of us are taking it seriously. Like the student movement refugees of the early 70s, it wouldn't be impossible for many of us to run away from the cities and stick our heads in the sand. But many of us realize the importance of creating these models WITHIN the context of anarchist resistance, which makes this task all the more difficult.

Albert laments that many current anarchist strategies "confuse being a revolutionary with being someone who a priori rejects winning improvements now, even if the improvements not only contribute to bettering people's lives today, but also to winning further gains in the future." But there are so few examples of reforms that improve life in the short-term, actually contributing to further "gains" in the future toward total liberation. For every single-issue "win" (such as inconveniencing the WTO) there is a reaction somewhere else (a police state in DC, Philly and LA). The incremental reforms won by the civil rights movement are

considered to have spawned an era of racial equality, yet the prison industry is busier than ever warehousing black and latino youth. The struggle for the 8-hour day was seen as a stepping stone to class war, yet sweatshops, child labor, union-busting, and cut-and-run logging practices are still pervasive, a century later.

Organizing around "single issue" campaigns CAN be useful in creating a deeper commitment to revolutionary change, and many anarchists DO involve themselves in campaigns and coalitions that embrace somewhat reformist goals. But considering the lessons of history, is it really surprising that some anarchists would question the use of demanding short-term reforms, and put more energy into revolutionary agitation? Why is it so objectionable that a militant autonomist network exist which promotes a mix of mutual aid and strategic direct action, and publicly questions the goals of coalitions and populist organizing?

Albert poses what he considers crucial questions for anarchists to answer about our plan for maintaining the political structures that dominate our current social experience, without hierarchy and authority. Perhaps some anarchists have answers for this (Social Anarchism and Social Ecology may answer some of this). But why not consider an even deeper questioning of those civil institutions themselves, which were created with hierarchy and authority in mind? Maybe the idea of a truly democratic State is a delusion after all. Why is this deemed so "strange" by Michael Albert? Perhaps he has simply become "set in his ways", refusing to accept a new interpretation of an old idea.

Some questions for Albert: How would conflicts become "legal" disputes without private property, and commodification of nature? What Albert suggests is a form of institutionalized violence - though it may not include a nation-state and a military force defending the interests of the business elite, it still relies on the "enforcement" of some kind of laws. So, if there is a minority of dissent to these "directly democratic" processes, isn't the enforcement of those laws authoritarian? Doesn't a political bureaucracy alienate individuals from each other and suppress direct conflict resolution? What exactly would a non-authoritarian Government look like anyway?

If what Albert is thinking of are some of the indigenous village-style "justice" systems, there are a myriad of examples and models from which to learn. Green Anarchists and primitivists often bring these up as examples of new (old) possibilities, yet leftists and technophiliacs criticize us for romanticizing native cultures or harkening to a day that will never come again. The degradation of our own habitats, and the pillage of traditional cultures and biodiversity around the planet have caught the attention of the mainstream, and yet wealthy society largely ignores it, out of apathy and privilege. But for anarchists, these realities have become too obvious to ignore, and the injustices dealt to native ecologies, wildlife and tribal societies have been invisible for too long.

At the turn of the 20th century, working class rebels who organized for an anarchist revolution had no way of foreseeing the physical, emotional, psychological and spiritual destruction of industrial civilization. Thus, their analysis of the social order rarely confronted the domination of the earth, animals and humanity by technologies of mass production. Yes, this is changing, as anarchist thought always has, and always will.

.... Creating a new world on the ruins of the old.

• Creating a new world on the ruins of the old.

Anarchist Vision? By Angie Parsons

PRISONER SUPPORT...

There are many people listed as missing according to our database, but the list is compiled from information we have from people released and from inquiries we have had about them. There is a distinction between people facing charges and those awaiting deportation. Most people who were going to be deported have been. Those foreigners facing charges will now be in prison (in almost all cases in Pankrac, Taborska 988 Praha 4 CZ Rep.). They will almost certainly have to stay in prison until their trials, which could be something like three months. Bail is rarely given and is always extreme.

MASS DISAPPEARANCE: 70 people have disappeared and 22 remain incarcerated following the protests against the International Monetary Fund and World Bank on September 26th - 28th in Prague. Many people have been missing for days and some have been missing for more than ten days, and their friends and families haven't had any news or any opportunity to communicate with them, which makes the work of legal assistance impossible. The Czech Ministry of the Interior still refuses to make available the lists of people arrested during the protests. This absolute lack of transparency, characteristic of dictatorial regimes, must be stopped NOW.

In addition to the disappearances, other abuses reported by the team of independent legal observers in Prague include:

- denial of the right to food
- denial of the right to legal representation
- denial of the right to communicate (no telephone calls have been allowed)
- many prisoners have been severely beaten, documented cases include: broken arms, ribs, teeth, fingers, noses, genitalia pulled and twisted, some beatings lasted over 40 minutes
- many prisoners have been subjected to varying degrees of physical, psychological and sexual harassment.

What you can do:

Pressure your local Czech embassy with a variety of actions and visitations: occupations have happened and are being planned in Amsterdam, Berne, Berlin, Barcelona, Copenhagen, London, Madrid, Paris, Rome, and more.

Fundraise and send us money to get these people out and pay for good legal representation.

If you know someone who was released, make sure they have good support and that they let us know they are out so that we stop worrying about and looking for them. We would also find it very helpful if they would write a report of what happened to them and what they saw.

Get pissed and act!

Czech Embassy in The Hague: (70) 3469712; 3647638; 3563349 E-mail: hague@embassy.mzv.cz

The International Court Of Justice in The Hague: (70) 3022323; 3649928

Email: mail@icj.org

Amnesty International Amsterdam: (20) 6264456; Fax: 6240889; E-mail: amnesty@amnesty.nl

Czech President Vaclav Havel: (42-02) 24372235; Fax: 57320472; E-mail: president@hrad.cz

Czech Ministry of the Interior Stanislav Gross: (42-02) 61421115; E-mail: dobry@mvcr.cz

"You do not become a dissident just because you decide one day to take up this most unusual career. You are thrown into it by your personal sense of responsibility, combined with a complex set of external circumstances. You are cast out of the existing structures and placed in a position of conflict with them. It begins as an attempt to do your work well, and ends with being branded an enemy of society."

- Written by the Czech president Vaclav Havel, many years ago...

To contact us to make donations or for more information write:

stop.repression@gmx.net or jailsolidarity@yahoo.com

To read the full copy of the original call to action that inspired this flyer go to:

<http://www.prague.indymedia.org>

For more info on prisoners or to read specific testimony on abuses go to:

<http://www.crosswinds.net/~jailsolidarity>

If we don't support our comrades behind bars, we have failed as a movement.

OTHER RELATED ACTION...

Ya Basta! train has arrived!

About 1200 mainly Italian protesters arrived in Prague after 19-hour border dispute with Czech authorities. Reports of riot police intimidation and "blacklist" arrest sheets. 1200 people aboard a train which had been stopped at the Czech-Austrian border for about 19 hours arrived in Prague this morning at around 2am. Protesters from groups across Italy, including Ya Basta!, explained that Czech border police had initially tried to arrest four people on board the specially commissioned train which had collected passengers in Naples, Rome, Milan and Venice. The train had passed without delay through Italy and Austria but encountered difficulties in the Czech Republic when officers dressed in riot-gear attempted to arrest four people whose names had appeared on a "black list".

Fellow activists challenged the action by forming a defensive human chain to ensure that police officers were unable to remove the four people. A 19-hour diplomatic wrangle which involved staff from the Italian embassy then untolded and the four people declared "persona non grata" by the Czech authorities are currently still at the border.

Paola, a young Italian woman from Padova who had been travelling on the train, explained that the Czech Interior Ministry had failed to respond to any requests for discussions with Italian embassy staff. It is understood that the four are hoping to travel to the Italian embassy by car in order that they may not set foot on Czech territory and are hoping to enlist the support of the Italian embassy in Prague to achieve this goal in order to address the issues of why and how the border situation and "black list" has been able to affect people's democratic right to protest.

Eugenio, also from Padova, added that a further 16 people had been stopped from leaving Italy because they did not have current passports or valid travel permits - these included people from Iran, Morocco and Tunisia. "In Europe 2000 we didn't expect this to happen", he said.

Louis, a student at the University of Glasgow who is currently living in Turin in Italy, had also travelled on the train and he explained that the border dispute had left him feeling exhausted and intimidated. He explained that at one point police in full riot gear with gas masks surrounded the train. He explained that these actions created a sense of confusion and anxiety on board the train.

When told of the mass spontaneous actions today in which several thousand people expressed delight Prague demanding that the train be allowed to enter without further delay several people expressed delight. "Solidarity really counters the crappy experience we've just had and the intimidation we've had to endure".

IN THE JAILS...

People in jails are being sexually harassed, tied up and beaten, pepper sprayed, shipped off to border police, deported. 422 arrested (these numbers are difficult to confirm as no one is being allowed phone calls so we rely on calls from outside reporting missing people), 130 are internationals.

The Police station consisted of locking us up in a room about 6 by 9 feet with twelve people. We stayed in there for at least 5 hours, I think, only to be taken out one at a time for writing your name, getting your head slammed down to the table, fingerprinted, photo taken, etc... It started to feel like routine procedures (pushing, kicking, screaming...). Not exactly a pleasant strip search either when you get centered body parts squeezed... We were bussed to the "foreign police" station, where our belongings got inventoried, and we were crammed in a room the same size of 2 by 3 meters, but this time with 24 people... for the rest of the night until the sun had been up for some time outside.

We were told that we were going to a detention center for processing : deportation if found guilty, release if found innocent ; and if innocent we should be out as fast as the paperwork moves, another day, maybe two. Then they took us there, a prison-like complex in the middle of the woods 100 kilometers from Prague... Over 24 hours had passed until we received any water and food. We were told we were actually not in a detention center, but in a concentration camp, and the earliest release would be in one month, if we behaved nicely, otherwise we'd be there till February (180 days being the maximum to hold a foreigner) ; We believed it at first as the tone and mood was so convincing. (The sadistic cop probably just gets a kick out of seeing people being shocked) I struggled my way out of one of the metal handcuffs, but was then told that if I even tried to escape they'd kill me.

The next day the great news came that the ambassador from Spain had arrived and all Spanish and Basque people would be released asap. They were out early early in the morning. The word was that the beatings of them had been televised in Spain, and Catalanian anarchists had threatened to "burn down Barcelona" if the government would not get them out immediately. And as there were Basques locked up as well, ETA had threatened to set off car bombs all over the country if no action was taken immediately. They were on their way to Spain before the sun was up. The rest followed later: I was the only Belgian there, and the consul of the Belgian Embassy came to personally pick me up, and got me to Prague, where I had 24 hours to leave the country. There are countless accounts of the brutality in the jails, and also many missing persons.

LINKS FOR MORE INFO...

<http://www.prague.indymedia.org>
<http://www.pracueindymedia.org/praha/>
<http://www.ainfos.ca>
 and more...

????????????????
 ?????????????????

**note: this info is dated,
 go to web links for current news**

ITALIAN ANARCHISTS TAKE OVER TRAIN!

"People in the jails are being sexually harassed,
 tied up, beaten, pepper sprayed..."-prisoner



from Elements of Refusal John Zerzan

At a large store at 110th Street and Eighth Avenue, the doors were smashed open and dozens of people carried off appliances. A woman in her middle 50s walked into the store and said laughingly, "Shopping with no money required!"

Attesting to the atmosphere of a "collective celebration," as one worried columnist put it, a distribution center was spontaneously organized at a Brooklyn intersection, with piles of looted goods on display for the taking. This was shown briefly on an independent New York station, WPIX-TV, but not mentioned in the major newspapers. The transformation of commodities into free merchandise was only aided by the coming of daylight, as the festivity and music continued. Mayor Beame, at a noon (July 15) press conference, spoke of the "night of terror," only to be mocked heartily by the continuing liberation

Much, of course, was made of the huge contrast between the events of July, 1977 and the relatively placid, law-abiding New York blackout of November, 1965. One can only mention the obvious fact that the dominant values are now everywhere in shreds. The "social cohesion" of class society is evaporating; New York is no isolated example. Of course, there has been a progressive decay in recent times of restraint, hierarchy, and other enforced virtues; it hasn't happened all at once. Thus, in the 1960s, John Leggett (in his *Class, Race and Labor*) was surprised to learn upon examining the arrest records of those in the Detroit and Newark insurrections, that a great many of the participants were fully employed. This time, of the 176 people indicted as of August 8 in Brooklyn (1,004 were arrested in the borough), 48 percent were regularly employed. (The same article in the August 9th *San Francisco Chronicle* where these figures appeared also pointed out that only "six 17 jewelry stores and clothing stores were looted.")

And there are other similarities to New York, naturally. *Life* magazine of August 4, 1967 spoke of the "carnival-like revel of looting" in Detroit, mingled in the streets (of Detroit) and looted amicably by side.... The main difference is probably one of scale and scope—that in New York virtually all areas, even the suburbs, took the offensive and did so from the moment the lights went out. Over \$1 billion was lost in thousands of stores looted and burned, while the cops were paralyzed. During the last New York rioting, the "Martin Luther King" days of 1968, 32 cops were injured; in one day in July, 1977, 418 cops were injured. The left—all of it—has spoken only of the high unemployment, the police brutality, has spoken of the people of New York only as objects, and pathetic ones at that! The gleaming achievements of the immediate/un-idealized have all ples scared shiftless

NEW YORK, NEW YORK

"Amid All the Camaraderie is Much Looting this Time," *Seeing the City* *Disappears*... Wall Street Journal headline, July 15, 1977

As soon as the lights went out, cheers and shouts and loud music announced the liberation of huge sections of the city. The looting and burning commenced immediately, with whole families joining in the "carnival spirit." In the University Heights section of the Bronx, a Pontiac dealer lost the 50 new cars in his showroom. In many areas, tow trucks and other vehicles were used to tear away the metal gates from stores. Many multi-story furniture businesses were completely emptied by neighborhood residents. Despite emergency alerts for the state troopers, FBI and National Guard, there was really nothing authority could do, and they knew it. A *New York Times* editorial of July 16 somewhat angrily waved aside the protests of those who wondered why there was almost no intervention on the side of property. "Are you kidding?" the *Times* snorted, pointing out that such provocation would only have meant that the entire city would still be engulfed in riots, adding that the National Guard is a "bunch of kids" who wouldn't have had a chance. The plundering was completely multi-racial, with white, black and Hispanic businesses cleaned out and destroyed throughout major parts of Manhattan, Brooklyn, Queens and the Bronx. Not a single "racial incident" was reported during the uprising, while newspaper pictures and TV news bore witness to the variously-colored faces emerging from the merchants' windows and celebrating in the streets. Similarly, looting, vandalism, and attacks on police were not confined to the City proper; the same things happened, albeit on a smaller scale. Rioting broke out in the Bronx House of Detention where prisoners started fires, seized dormitories, and almost escaped by ramming through a wall with a steel bed. Concerning the public, the Bronx District Attorney lunched, "It's lawlessness. It's almost anarchy."

They couldn't understand why we were arresting them," he continued. Officer Gary Partelsky, of the 30th Precinct in Harlem, said that he and other cops came under fire from guns, bottles and rocks. "We were scared to death," but worse than that, a blue uniform didn't mean a thing.

FOR PRAGUE...

For the development of an 'opponent awe' against the modern tyranny...
For 'being wherever it happens and wherever we are to make it happen'...
For the passage from protest to revolt... For global revolution... For Anarchy...

While globalization -the new form of imperialism, as we were writing during the war in 'Ugostavla- proceeds, armed with new 'visions' for looting the planet through hyper-national financial institutions (IMF, World Bank, WTO), with new instruments and mechanisms of control and repression (computer science, genetics, electronic armies), with readjusted institutions and global strategies to impose order and criminalise resistance (international 'antiterrorist' legislations) and also with a modernized ideological arsenal -deriving from the, otherwise sanguinary, humanitarian and democratic western civilization- which will render the death operations that are carried out more digestible... while the states and the capital launch a global attack in political, military and economical terms, the matter of an "opponent awe" of the counter-attack by an antagonist movement which will be fighting within the new global reality, is posed more urgently than ever.

And that is because along with the emergence of a new dominant ideology about 'human rights', 'the civil society' and 'NGOs', about 'peace-keeping military missions' and 'humanitarian wars', about societies of consuming prosperity, 'development, security and modernization', along with all that there's also a re-appearance, this time disguised as 'resistance', of the downgraded servants of the regime: nationalists, priests, professional unionists-workers' patriarchs etc... On one hand they appear in order to negotiate their own entrance in the new era of globalized authority, on the other, in order that they enslave the original social resistance in their rusty chains, buying off this way a position in the game of domination, as supporters of national consensus and guarantors of lawfulness. They use slogans such as 'national unity' or 'national economy', burying the class antagonism and projecting symbols of some hyper-class take community.

This really more and more confirms the struggles that have the characteristic of rupture with all the forms of domination, that their identity derives from the radical negation of the system and that propel its total destruction, without illusions for negotiations with institutions that expand survival in a world empty of life and freedom. And even more visible becomes the desire for the growth of this antagonistic pole within the new global scenery, for communication of the different struggles and for their potential coordination.

The insurrectional moments that marked the mobilizations in Amsterdam, London, Seattle and Washington represent an expression of such a perspective, beyond the "good" and the "evil" (the defense of the old world or its modernization), by creating events of global resonance. It is the stigma of a new threat from below, contrary to defeatism and contrary to the multi-advised omnipotence of the new order.

Conflicts that break out with every chance, for example in the places where hyper-national economical and political mechanisms are having their meetings. Conflicts, though, that are moments of the same social war that is carried out everyday in every corner of this planet and that includes all small or big actions of resistance against the State and the capital. It is about the social war that was expressed by the aggressive actions in the streets of Athens, the night of Clinton's visit, by the combant occupation of UNAM in Mexico City, by the burning state buildings in the capital of Peru, by the indigenous uprising that swept the country of Ecuador...

The same war that rages in modern metropolises between the excluded proletarians and those incorporated in the system, between youth and the police, in the struggles of the movements against the reconstruction projects of the bosses in the fields of education and labor. The same war that has its captured militants, political prisoners in Greece, in Turkey, in Fortress-Europe, black revolutionaries and Indian prisoners in the US.

-Because, as it was shown by the tactics of the anarchist groups in 19th of November in Athens, as well as by the tactics of the anarchist "black bloc" in 30th of November in Seattle, there's no better way and the practice -and of course not the invocation- of a subversive plan, in order to attack the political and economical elite and together to make your presence distinguishable and catalytic within a mishmash of stalinists, nationalists or pacifist protesters.

-Because, when decisive and dynamic minorities know how to detect their targets, their friends and their enemies, then, not only they don't fear to move among different or even hostile forces, but also, their action may define the course of the events. To ridicule the plans of repression, to incite and liberate the most radical dispositions, to transform finally the presence of thousands of people in the streets into what it should be: a favorable factor for disturbing the order of domination.

-Because we are not at all willing to solve the problems of capitalism, beautifying it through "creative" proposals. We are not interested for plastic surgeries in the democratic mask of the state coalitions' dictatorship. Because we don't want to live in a "humanity" inside their nightmarish world, but to live without them. Because in the environment of global resistance that is formed, we find our social and class allies to transform the arrogant conferences of the bosses into festivals of revolt.

-Because the capitalists, their institutions and their symbols are not invulnerable and because it's nice when they become the targets of our rage.

Here and everywhere... WE WILL BURN YOUR FUCKING BANKS

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- September 2000, in Athens, Greece

GREEK ANARCHISTS FOR PRAGUE!



Action taken from Berkeley to Portland to Brazil to Tel-Aviv

showing them, hitting them in the back with batons and other such tried and true tactics of those who serve and protect corporate interests. Most people dispersed into the night, with a small number converging again to occupy Telegraph avenue, where they played duck, duck, goose (or anarchist, anarchist, cop) as curious onlookers gathered. Riot police occupied the surrounding intersections, with a special contingent sent to defend the Gap.

Portland, OR

Over 100 marched and Reclaimed downtown streets, complete with a sound system. We held the streets for an hour, then marched to the heart of downtown where the Teamsters were going to hold a rally in solidarity with Pasha actions. Once there people quickly took the streets again and a three-hour stand-off with the PPD began. Cops were brutal in clearing the streets, but people resisted. Bottles and other objects were thrown at the pigs. After taking a section of street or intersection, we'd move to a new one and take that.

By this time the radicals numbered around 400-500. We blocked city buses and light rail trains for some time. After the rally was over, the standoff continued, with some street demonstrators verbally confronting the police and a few people vandalizing police vehicles. (Most notably, a drunk man who seemed to have no connection with any protest kept trying to roll over a police car.) The crowd then began marching. They marched through downtown for almost an hour, chasing off a couple of motorcycle cops and fun was had out running all the tired riot pigs, ending up at the South Park Blocks. There a few people spoke about the importance of reclaiming public space, and the protesters made their own decision to disperse. In total, 20 people were arrested over the course of the day, and one woman was hospitalized with head injuries.

This was Portland's first demonstration under the banner of Reclaim the Streets (although Portland's Mayday rally earlier this year featured an unpermitted parade). Most significant, perhaps, was the convergence of "legal" and "illegal" actions, which brought together diverse constituencies in pursuit of a common goal: returning public space to the people.

Eugene, OR

Several banks and fast food locations had their locks glued during the night in solidarity with the anarchists and other radicals fighting capitalism in Prague. Many received much joy at the site of flying molotovs and flaming cops!

SZ7: THE NEXT DAY...

The next morning we were back at Namosti Muru. Around 100 people had slowly amassed, maybe more. My friends and I were chilling on the grass when suddenly a line of riot cops advanced from behind the trees. They were coming from every direction, closing in on the crowd. I managed to get to the other side of the police lines, but they quickly had almost everyone rounded up on the steps of the cathedral. They were checking all the passports one by one, released those who checked out OK and arresting those who somehow didn't. The first arrest was a young man in black, carried out by 4 riot cops, kicking and screaming. A couple people grabbed his legs, trying to de-arrest him.

Later, a march of a few hundred was just leaving Namosti Muru, headed for the jail. They got about half a block before riot cops trapped them in front and back. They wanted to do another passport check, but the people sat in the street and wouldn't move. The standoff lasted hours, but everyone was finally allowed to go. The IMF/World Bank meetings ended early! That night we partied in Old Town Square. The Ruckus was had touched down!



S26 SOLIDARITY ACTIONS.

The World joins Praha on S26 International Day of Action:

Belo Horizonte, Berkeley, Boise, Boston, Boulder, Bristol, Bruxelles, Burlington, Buffalo, Chicago, Calcutta, Dakka, Delhi, Denver, Dresden, Duluth, Eugene, Gainsville, Geneva, Hadley, Hartford, LA, Lisbon, Madrid, Malmo, Melbourne, Montreal, Moscow, Mumbai, Netherlands, New Brunswick, New York, Pittsburg, Providence, Portland, San Francisco, San Palo, Seattle, South Africa, Stockholm, Stavanger, Sydney, Tacoma, Tel-Aviv, Toronto, Turkey, Tuscon, Upsalla, Washington DC, Wellington, Wroclaw, and more...

Tel-Aviv

Reports of a complete shutdown of downtown Tel-Aviv by a street party! The best DJ's in town helped us on trucks to slow down the heavy traffic and demonstrate in the Banks district. About 1000 people converged today near the Maksim theater, representing the wide coalition which was built for S26. Many were youth from socialist and anarchist groups.

We started to walk under police instructions in the boulevard. As time passed people went down to the roads and took over the streets around the DJ truck systems. People carried banners calling to shut down the World Bank and IMF, as well as general banners calling to tax the rich, and against corporate globalization. Many fliers were distributed. Our final destination was the museum where the state of Israel was declared in 1948 (This place is now, how symbolic, surrounded by Bank offices). We then concluded with a call for people to wake up and get involved.

Belo Horizonte, Brasil

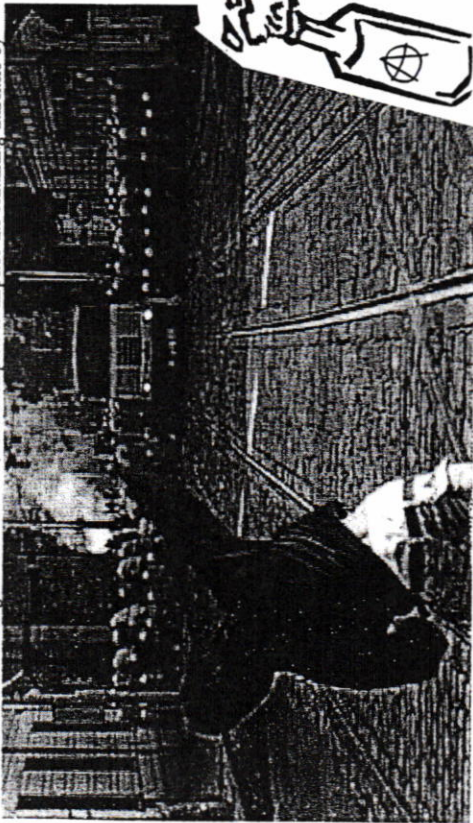
The demonstration started at 1pm in the most busy square of downtown, Praça Sete. At 3pm, 300 people started to march to the Espirito Santo street, where CITYBANK is located. We blockaded the street and after 20min the cops start to come, so we decide to get on the move. The cops started to beat people. I was beaten because I was taking pictures of them. One kid got beat in the head and was taken to the hospital. The police violence started without provocation. We resisted in the streets for over an hour and then we marched back to the square where we finished our protest.

Berkeley, CA

To mark the Global Day of Action against Capitalism, a diverse group of approx. 400 marchers and over 100 bicyclists gathered at 6pm at the downtown Berkeley BART station. They set off respectively for a march and critical mass ride and reunited for a Reclaim the Streets party, which occupied the intersection of Shattuck and Center for several hours while a small number of police looked on cautiously from a distance. Food was provided by Food Not Bombs. Props included two bicycle-drawn sound systems, a DJ turntable, marching band, a large tripod, an armchair, as well as diverse signs and banners (tastefully arranged on the surrounding buildings and traffic lights). Flags were burned. There was also giant evil landlord puppet, highlighting the skyrocketing rents and eviction rates in the Bay Area.

People danced in the street for hours, and eventually a large bonfire was started from the remnants of several newspaper vending machines, torches were lit, and protesters circled and leapt over the fire in a frenzy. As flanking pieces of newspaper floated into the night sky, the police finally moved in, surrounding the fire, and had it extinguished with a fire engine. After a brief stand-off with the police, the march took off again, starting smaller bonfires along the way. A burning box of papers was deposited outside the door of a McDonald's but was quickly extinguished by two cops. At least one person was arrested as we passed by the Old City Hall.

As the march proceeded down Shattuck Ave, the window of a Citibank office was breached with a projectile (Citibank is a major investor in World Bank bonds. Later in the night, a Citibank broker who was gathering up the broken glass denied any wrong-doing, saying that all he does is help people, and as for third-world poverty, well, that's just the way it is, has been and will always be). Soon afterwards, reinforcements clad in riot gear were called in, and attempted to disperse the remaining marchers by



S26... a day that inspired the world

THERE IS ONLY ONE THING WE CAN DO WITH CAPITALISM, SMASH IT!

SMASH! PRAGUE, CZECH S26: Smash the IMF/World Bank

Tuesday September 26th saw the outbreak of massive demonstrations against the IMF/World Bank annual meeting. It seemed to have lived up to the promise of going beyond the joy of Seattle, by striking a blow against capitalism and increasing the excitement of an escalation of tactics. Protesters from all over the world collectively besieged the summit with up to 20,000 people maintaining a circular blockade of the conference facilities, and some even gaining access to the heavily-guarded complex itself. Protests were citywide and numerous, both peaceful resistance and active confrontations occurred with a single united voice - **Shut down the IMF - Shut down the World Bank.**

People started gathering in Namesti Miru square at 9 o'clock in the morning. Various artistic events unfolded including a massive sound system, a vast inflatable globe and numerous banners expressing discontent with the IMF/World Bank in several different languages. The IMC Praha was present with a Public Access Terminal, allowing people to upload their reports and views directly to the website. At around 12 o'clock, the demonstration split into three different groups: yellow, blue and pink - and started to approach the conference centre where the IMF/World Bank meeting was taking place:

The 'yellow' march took the main route to the big bridge leading to the conference complex. Led by Italian and Spanish groups linked to the Ya Bastia! (which means ENOUGH!) movement - dressed in white foam-padded overalls and carrying heavy shielding - they approached lines of heavily armoured riot police occupying the bridge. For more than two hours groups were pushing against police lines, but the narrow bridge which was covered entirely with armoured police vehicles proved to be a too difficult location to break through to the conference centre. In the afternoon, an assembly held by Ya Bastia! decided to leave the bridge and to join the other marches.

The 'blue' march moved down the valley separating the city from the centre and met heavy police resistance. Stones, molotov cocktails, and other objects were thrown at police while the latter unleashed a combination of concussion grenades and tear gas. A number of protesters managed to climb up a hill and got close to the conference complex, while down in the street massive confrontations between demonstrators and police were continuing until the late afternoon.

The 'pink' group, including the Samba Band, managed to get around the conference complex to approach from the other side. Changing locations and directions quickly and spontaneously, a large group of protesters took the police by surprise several times and finally got close to the centre. Some protesters managed to occupy parts of the complex, before the police responded with heavy charges, using concussion grenades, tear gas and serious physical violence. However, blockades remained around the centre until the early evening, locking the delegates in for several hours.

Cars are being overturned and used as barricades. Cops retreating. Dogs have been released. Water cannons and tear gas have attempted to break the barricade. A tank also tried to breach the blockade. Reports of large clashes with police continue from around the city. Police were set on fire due to molotov cocktails. Many people have received head injuries. One witness reports hundreds of tear gas rounds being fired...

As it got dark, thousands of people were blocking the Opera and other locations where the delegates were planning to spend the evening. There were confrontations between riot police and large groups of protesters all over the city, some protesters were engaged in targeted property damage (banks, McDonalds). The police retained control in some locations but it looked completely out of control in others. There are confirmed reports of extreme brutality inside the jails. People have been gassed inside the prisons, beaten, tied, and sexually harassed. Demonstrators on buses who are apparently being deported are reporting that the police have been beating them while they are trapped inside the busses. People "looking" like protesters have been randomly targeted on the streets. Chaos, however, prevailed. The word from the IMF is that they are closing early. Looks like Seattle has been topped! **Capitalism will fall!**



CHAOS IN THE STREETS CREATES DISORDER FOR CAPITAL

The energy was high, solidarity was strong, the view was spectacular, and everyone was singing Italian and Spanish anthems, waving banners, and generally feeling joyful.

YELLOW...

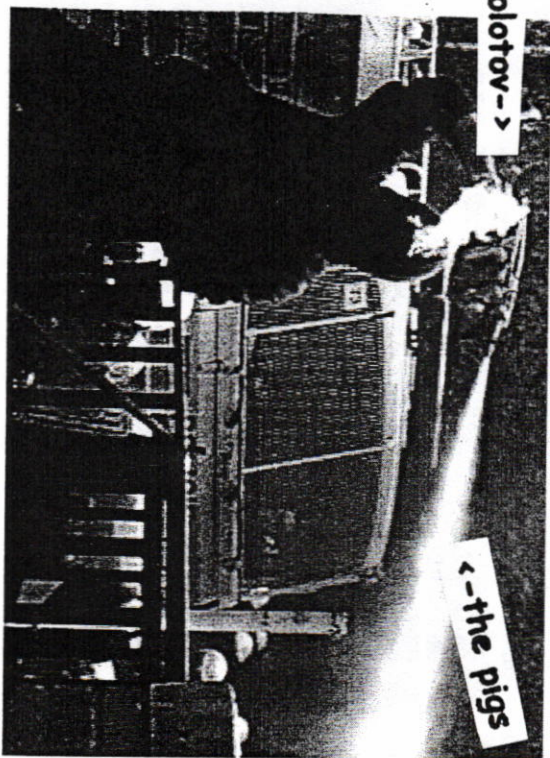
There's this bad-ass group of Italians called Ya Bai (meaning ENOUGH!) They are equipped to varying degrees with foam padding strapped all over their bodies, hard hats, gas masks, goggles, two-by-fours, water pistols (!), shields made out of garbage cans lids, and inner tubes. Hardcore! They marched up to the main bridge separating us from the Congress Center and faced off for at least 5 hours against hundreds (at least) of police, fully equipped with chemical weapons, batons, and tanks. There was no way they could get through but I was so impressed anyway, with their courage and stamnam and mainly with their cool outfits. Didn't stay very long with them tho. Really, there wasn't much going on there. Ya Basta would push forward, pull down one of the police barricades, grab a baton, even occasionally dlobber a cop over the head with a stick. And the cops would respond with batons (not extremely effective) or gas or spray (more effective) but mainly it was just a shoving match and it was clear who would win.

BLUE...

So my friend and I decided to go find the Blue march. We followed the clouds of tear gas and sounds of concussion grenades down the hill, across the valley, and under the train tracks. There we found the (mostly anarchist) blue group, congregated in a cobblestone intersection near one of the entrances to the Congress Center. An IMC videographer was lying under a tree, shaking, clearly in shock. A tear gas canister had gone off in his face and he was having difficulty breathing. We walked up the street, past the bulk of the crowd, where the Infernal Noise Brigade was doing their wonderful infernal thing, and around the corner into the fray. Streetfighters were tearing up the sidewalk, loading cobblestones into their backpacks, spraypainting walls, running back and forth. Several molotovs were thrown as well, just ahead we could see stones flying against the background of constant tear gas and water from the water cannons. The entire street was flooded with water. It was a surreal scene; as I waited for my friend on the corner the noise of concussion grenades and drums was deafening but most of the streetfighters were quiet, intent on their tasks.

My friend and I walked back down to where the majority of the people were, and found that riot cops had formed a line on the Congress Center side of this intersection as well. Demonstrators were building a barricade of street signs and tree branches; a few people were starting to break windows. Residents directly upstairs leaned out their apartment windows and watched silently. One young woman, dressed nicely for work, came out of the building and walked straight through the mob as if she did this every day.

My friend and I were resting on the grass when suddenly the riot cops charged. We ran for the train tracks, came up against a ditch and a fence. Some people were climbing over the fence, but I ran back the other way, almost got trampled, and finally made it to the other side of the train tracks. Streetfighters continued to throw rocks, while some people tried to stop the trains by standing on the tracks or dragging potted trees onto them or pounding on the trains as they came by. More rocks were thrown and the cops pushed us back, across the bridge, and into the valley.



PINK...

We heard that some of the Pinks had blockaded one of the exits of the Congress Center and decided to go support them. We climbed a winding path up the hill to the Congress Center, and much to our surprise, found ourselves practically at its back door! It's hard to explain, but basically we were on a little plaza next to the Congress Center's Metro station, and one level above us was an outdoor plaza where the delegates were just hanging out. A few riot cops guarded the upper plaza, the stairway to it, and an access road that went round the back. But they were outnumbered and we were peaceful. A trumpet player came and played The Internationale directly in front of them. People picked marigolds from the planters and threw them on the police. We sang and chanted and yelled at the delegates, who seemed bemused, confused, or nervous. One man tried to climb up there, but police pushed him back down.

Walking up the path we ran into the Pink march, led by the fabulous pink and silver Samba Block. We came dancing back down the path and along the way someone knocked down the flimsy barricades that separated us from the uniformed (not riot) cops. They looked at us, at each other, and fled, scrambling up the grassy hill. Naturally we followed, and soon had them bottlenecked between the Congress Center wall and a stand of trees. I will never forget this image: those cops, scrambling backwards, tripping over themselves, jabbing their batons in the air, eyes wide with terror...while a woman in a peacock costume with a hot pink headress dances a samba two feet in front of them. We pushed them all the way back, held position for a while, then they pushed us back, and repeated the pattern a few times until the riot cops came to assist them and fired a little tear gas. As we stood down in the path I looked up at the Congress Center and saw that the third tier plaza was lined with hundreds of delegates. The actual IMC, watching us, dumbfounded. We continued on up the hill, riot cops at our heels.

IN THE STREETS...

Meanwhile, others were blockading the opera house, where the delegates were supposed to have their evening's entertainment. We started to head down that way and on the way ran into a bike messenger who told us that activists had managed to get inside the Congress Center, and that all exits were blocked. I didn't believe her at the time - everything seemed so chaotic and fucked up it didn't seem possible - but it was true! The chaos may have been our salvation.

By the time we got to the opera house, the delegate's event had long been cancelled. A few thousand people were milling around; most decided to march to the delegates' banquet. A few other lazy Americans and myself decided to take the train there, and walked the other way to the Museum to catch it. We were about to turn the corner onto the main drag when an explosion of noise and a stampede of people rushed around the corner into us. I saw a riot cop chase a dreadlocked man, grab his shirt, raise a baton in the air. I saw another man dragged away by two cops, struggling. (I later learned that the McDonalds right around the corner had just been trashed, that a friend witnessed cops grab a couple of punks and drag them into that McDonalds and out of sight.)

Later that night a photographer friend's camera was smashed by police batons here. Hundreds were arrested, at least half of whom were passerby and tourists. We ran up the street, followed by riot cops, stumbling over concrete traffic blocks. Around us, people were smashing billboards, and the windows of the Mercedes store. Two people pushed a dumpster down the hill into the advancing line of riot cops. Police pushed us further and further and we witnessed more arrests, mostly of people who seemed to be locals.

This was no day for banner hangin'

